

HOMELY THOUGHTS
ON
Faith, Science
and Religion

AS CONCEIVED IN THE LIGHT OF
The Methods of Christ and of the Spirit.

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"The Tree of Life," "Christ's Kingdom and Criticism,"
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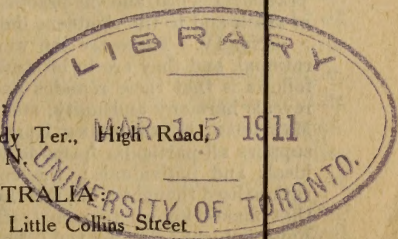
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PREFACE.

The objects in view in writing these pamphlets are to convey to thoughtful people, in homely thoughts, a conception of the difficulties that surround students of Religion at the present time, and to point out in what direction the current of human thought is flowing toward reconciliation, harmony and unity.

No. I.—In "FAITH, SCIENCE AND RELIGION" there are special references made to the Articles in the *Libert Journal* on "Jesus, or Christ." The learned men who have written these essays do not appear to be able to find any way by which they can attain to that harmony, unity and peace which they desire to attain. It can be inferred, from expressions in their writings, that they lightly esteem the efforts of homely people in thinking and writing upon such subjects. The common people may, or may not, appreciate the labours of such men; but they can see plainly that to trust them to be their guides would be folly indeed. The object in view in this pamphlet is to indicate the direction that can be followed, through Faith, by the way of Science in harmony with Religion.

No. II.—In pamphlet "HOPE, SCIENCE AND PSYCHOLOGY" the subjects specially studied are the subjective realm of the Mind; the means by which knowledge is gained; the conceptions of mental science and psychology; and, the present chaos of thought upon such subjects as proved by the conceptions of students upon hypnotism and spiritualism. The thought is conceived that a scientific psychology is possible; but not upon present lines of study; thus the thoughts are led to the lines of development found in the Bible. The line of argument being that if the Re-creation of man is revealed in the Word of God, then the order of development is actually a great psychological work; an ideal requiring the most careful study of psychologists, and of all thoughtful men.

No. III.—As will be seen, it is physical science that supplies all true forms of thought; it is psychical science that perceives, receives and conceives, ideas and thoughts; and these in their order are in agreement. Man, as intellectual and moral, has a great work before him in placing these worlds into their order in rational thought as law, and this conception is worked out in "PATIENCE, EMPIRICISM AND SCIENCE." There is a practical world; men have to find their way through it; the goal is Science and Religion; and the questions to be faced are these; will the practical life, practical science, and the practical study of the Bible guide men to the light of truth and to the righteous life?

No. IV.—There are the worlds physical, psychical and empirical, or rational, and they are to be studied in their order of development. What follows is that there remains another world to be studied; the one that reveals harmony and unity, and this is studied under the title of "LOVE, MYSTICISM, SCIENCE AND RELIGION." In philosophy, the physical world supplies all particular forms to be studied; the psychical world all ideas, ideals and individuals; the empiric world all general conceptions as rationalised thought; but it is the Bible, by Faith, Hope, Patience and Love that makes known to men truth, science, life, grace, and all universals. Faith is Light from Heaven; Hope is Light and Life Spiritual; Patience is the guide in the pilgrim way that leads to the land of Light, Life and Blessing; but Love is Heaven, the Land of Light and eternal Life. The Bible reveals to men that God is Love, and the great revelation is Jesus Christ, the beloved Son of God, the Saviour of the world.

Faith, Science and Religion

IN THE LIGHT OF THE

METHODS OF CHRIST AND OF THE SPIRIT.

"Thou shalt call His Name Jesus."—Matthew 1., 21.

"Thou art the Christ, the Son of the Living God."—Matthew XVI., 16.

THE great problem of religion is ever with men; the forms of thought are ever changing; they wax and wane, they flow onward as it were to a full tide and then recede gradually until new modes of thought assert their power. The past century has been remarkable for a great conflict between the spirit of agnostic science on the one side, and of religious authority and dogmatic teaching on the other; philosophy and criticism have been equally busy, and so far as the masses of men are concerned, the impression might still remain that the position is not greatly changed. Those who know how the tide of modern thought is running are strongly of opinion that a decided change has taken place; the days of great analyses are drawing to a close; and, it is the syntheses of human thought, made possible by science, that is now receiving careful attention. The latest form of the struggle, of an interesting kind, has been seen in the pages of *The Hibbert Journal*, where great thinkers, philosophers, critics, professors in Universities, and theologians have been discussing the problem whether Jesus is a man only; or whether, and, in what sense, He can be conceived to be the Divine Son of God. All these wise men seem to be impressed with the thought that a great crisis in human thought has arisen; they contribute their thoughts upon the subject; they are hopeful that a solution is going to be found soon in

some form or another ; but, to the onlooker, their conflicting opinions seem to be irreconcilable, and the wonder is that even a ray of hope could get in where the diversities of views are so great. It is only a brief year since the question was raised, but even twelve months might be sufficient to permit an experiment by making a small hole in the dark conference hall, and thus allowing a ray of light from heaven to enter into the darkness. If that ray had been permitted to enter, and a prism used to analyse the light, then men would have seen that the darkness is not chaotic ; with the light there would have come the prismatic spectrum that reveals divine order.

There can be found in the writings of these wise, learned men abundance of wisdom and learning ; this is what the unlearned expect from those who enjoy so many privileges, and it is not very strange if, as onlookers, they are impressed with this thought that wisdom and learning, so far as they can see, tend more to diversity than to unity of thought. The wonder is not that such diversities exist ; it is that the thinkers seem to delight in their diverse ways of thinking ; that individually they conceive they think truly ; but, other thinkers seem to be unwilling to think in the right way ; if they were to do so the light of truth would become radiant and the happy day of peace would become. The unlearned will grant without hesitation that they appreciate, so far as they can, the wisdom of learned men ; they expect grave, reverend, thoughtful men to give them their best thoughts ; but, they are disappointed with the results. The compass is boxed in every direction ; there is no magnetic pole ; thus, so far as progress can be measured, there is no advance ; the ocean of thought is boundless ; the fog is dense, and there is no pilot to point the way that will guide to the desired haven. What laymen, the unlearned, are told plainly by these learned men is that they are not considered fit to enter the arena ; they are excluded because they are ignorant, they do not understand criticism, philosophy or theology ; therefore, they are debarred ; being incompetent, it seems to be considered unreasonable that they should be permitted to express their views upon matters reserved for experts. The reply of laymen might be that so far as expert learning is concerned they have no wish to express their views ; but, when it is a question of life or death, truth or error, religion or irreligion, in which they are deeply

interested, then they are unable to admit the claim of learned men to think for them ; they may go further and declare that they can see no reason why they should be debarred from studying religious problems in their own way ; and, with a slight touch of sarcasm, they might add, that, if they could not think as truly, as reasonably, and with equally good results, as learned men appear to do, then they are to be pitied and blamed for their ignorance. If the learned, and the unlearned, can be conceived as equally under the same condemnation, and this truth is realised by both parties, then the ray of hope longed for might be found, and light might arise by studying the words of Christ : " Blessed are the poor in spirit : for theirs is the kingdom of heaven."

The position, as related to Science and Religion, may be conceived in this way. There is a pause in the conflict ; the smoke is clearing away from the battlefield ; the combatants are asking one another, What they have been fighting about ? Why the struggle should be continued ? Who is to be blamed for the misunderstandings in the past ? Where the matter is to end ? It is as if two angels clad in white, named Faith and Science, had appeared on the field of battle ; they are telling the combatants that they have been fighting under the guidance of angels of darkness, of superstition and rationalism ; that it is time to realise that the King of Truth has intervened ; that an armistice exists so that the terms of peace may be proclaimed. Faith is prepared to show that there is not, and never has been, any real cause for fighting in the darkness ; and Science is massing her evidence to show that rationalism and agnosticism have acted in an unreasonable way by asserting claims which could not be verified. In the light of heaven and the new day it can be seen that Faith and Science are as twin-sisters ; they are the best of friends ; the elder born Faith loves her sister ; and Science admires beyond measure the heaven-born child, the angel of blessings innumerable to mankind. In mystical thought Faith and Science are angels from heaven ; those who see from the heavenly standpoint know that this is true, but they are unable to get those who have the earthly spirit to see, perceive, know and understand their thoughts. What Faith may be represented as saying is, that the light from heaven is divine ; that want of science is darkness ; that if the earthly-minded

loved and understood science they would be in the light that is from heaven. Science may be represented as saying that the words of Faith are true ; that verified scientific truth is **pure** truth ; that as twin-sisters they are inseparable and as closely related as light from heaven and the solar spectrum.

Those who are not familiar with the latest forms of thought in philosophy and Science are not likely to understand all that this means ; but it is well worth while to make an effort to comprehend this intimate relationship of Faith with Science. For example, Faith will tell students that it is useless to enter her university with the earthly, perverted, self-conceited spirit, because she is unable to convey heavenly wisdom to those who are living under such conditions. Science will approve of, and confirm the statement of Faith, and at the same time assert that without faith, docility, obedience, and subjection to law, it is impossible to get out of the darkness of chaos and to enter into the divine university of the Cosmos in light. What Science asserts is that truth is not objective only as in the physical sciences ; it is subjective also as existing in the Mind ; it is rational and moral as order and law ; and, above all, it is spiritual. It is light in heaven and earth ; light as ideal as a Kingdom of God within a man ; light as a Kingdom of Heaven rescued from the darkness of ignorance ; and as the kingdom where there is no darkness, because Christ as the Light has arisen in His Grace and glory. Faith may be represented as saying, that the lawless will not recognise they are creatures living under divine conditions ; they need to repent, to become obedient, and unless they conform to true, right conditions, light, life and salvation are impossible. It is becoming more and more clear that Science is repeating the words of Faith, and emphasising in the strongest language that the heavens and earth are conditioned ; that man constitutionally is under divine conditions ; that the work of the Intellect by reasoning, is to discover the truth of the conditions that exist ; and that the kingdom of heaven actually means living in harmony with the scientific conditions that are true, right, good, gracious and radiant in love. Science may be represented as saying to men, Consider the visible universe, as physical, it is conditioned by law. Think upon the Mind of man, it is the image, the copy of the physical, as a subjective ideal. Reason upon the visible universe and the contents of the human Mind

and what a wonderful cosmos of thought will be discovered. Stand within this cosmos and gaze upon the Revelation of Divine Power, Wisdom, Grace and Love in Jesus Christ and the place is heaven. Science delights to study such conceptions; and to the student animated by the right spirit she says, Now Child of God, reverse the order of thought, you are in heaven and the Face of God in Grace has been revealed. What is the order of the universe by the will of God? What are you in your whole being but an image of God? What is this universe but the Revelation of God in Power, Wisdom, Grace and Love?

The mystic life, like other forms of life, has its stages of development. It begins men know not how, or when, and it grows until the seed produces seed after its kind. Viewed from the earthward side this seed and its fruits are becoming known to men through Faith and Science. The diversities of forms, that are earthly, are translated into what is heavenly; there is harmony and unity, and what appears to be dead contains, and protects, what is living. Science reveals to men the process, purpose, development and manifestation of the order. Faith is as the Life in the original Seed and in all the seeds that have been reproduced. This is the Eternal Mystery: God is Life; and every form of life and every stage of development, are revelations of, and from, God. The studies in the past have revealed the Divine order of development. In "Forms of Religion" it is seen that all religions find their fulfilment in the religion of Jesus Christ as revealed to men in the Bible, and by His Holy Spirit in His followers. The Way of Faith, the saved life, is to be found in its germs in the eightfold method of Jesus Christ as revealed in the Beatitudes; and life in the Spirit is conceived as walking in Faith, Hope, Patience and Love. "Forms of Religion" closed with this thought that Christ's disciples were once more, as if they were assembled in the Upper Room; that the Master is in the midst; and that the question in the near future would be whether for the redemption of mankind, He would require to go forth again to Gethsemane, Golgotha, death, the grave and the resurrection. The vision of the Upper Room is past; the Lord Jesus Christ can be seen; His Voice may be heard saying, "These things have I spoken unto you that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

In a true sense physical science may be summed up in the word, Life ; it is Life that is Root and Cause ; it is Life that is undergoing a Process of development ; there is divine Spirit as Purpose in Life ; and it is because the Life makes manifest Process and Purpose that the Creation is known to be divine ; it is true, wise, right, good and of infinite value. It is true that underlying Life there is Power, but the Power is swallowed up by Life ; it is Life that translates Power into thoughts and values ; apart from thoughts and values there is no realised power of life. Life becomes transcendent in values, because it is the living man, the student, who studies and places in order all that is living.

This conception of Life as Caused, a Process, a Purpose and a manifested Result or end, may be illustrated in this way : 1. The student is like the solitary player in the game of Patience. The chaotic pack of cards is before him ; they have been caused ; they contain Processes of thought ; there is Purpose in the game ; and the student will win the game if he understands what the game means ; how it is to be played ; and in what way out of the confusion there can be brought order ; but if the student player does not know the rules of the game, then the result must be failure. 2. The student will find the game of Patience has involved in it Faith and Hope ; because, if he did not believe that there was a game to play he would not waste precious time over it ; if he had no hope that he could learn, and win, how could he Love that game in which he had no interest ? The thought that will come to every student of life, when he has mastered the objective game, will take this form : the game which I have been studying is simple as compared with what I am in myself, as a living man ; if, then, I could spare time to study a game for amusement, of how much greater importance must the study of my own living body, spirit, mind, and soul be ? To begin with, the psychic life within man is apparently as chaotic as the pack of cards ; but, the student will say to himself, this also is a great game of Patience, and it behoves me to act the manly part, throw myself thoroughly into the study of my being and becoming ; so that I may discover the wisdom, power, truth, righteousness and goodness involved in my constitution ; the order and the harmony of my own microcosmos. Here again Faith and Hope are involved in the study ; the student will say, If there is no Cause ; no Process of development ;

no Purpose in my existence ; and, no divine constitution in my being ; then, there is no use studying myself ; if I can never understand the difference between truth and error, good and evil, the study is hopeless ; but if faith and hope as living within me, are my angel guides to the land of light and love, then it is reasonable that all my powers should be used patiently and persistently to win the prize, the crown of life that cannot die. If only I could reach the land where there is no darkness of ignorance, then I would find myself in the world of light and love, of divine order and heavenly harmony. 3. It may seem strange, but it is true that all the truly wise men in all the past ages have been following this quest, to gain the knowledge of Life. The forms of thought and the ways followed have been manifold, but the truth is that every student, trying to find the law of wisdom, has been playing the game of Patience ; he has been studying his own being and becoming ; and, he has been trying to attain to a knowledge of the Universe. All philosophers have been lovers of the Divine Wisdom as revealed in Cause, Process, Purpose and Manifestation ; they have been animated by Faith and Hope ; and their visions have ever been toward the land of light and Love, the universe of truth, righteousness, and goodness, in perfect order and divine harmony. That they have been found groping their way forward in the night and darkness is quite true ; but it is a wonderful thought to contemplate, that wise men have seen the Star, and followed on to find, if possible, the Sun, the Light and the Life, in the land of Love. Thanks, eternal thanks, to the Giver of all blessings, that even in the darkest ages, the Angels of Faith and Hope have never left the wise men in the outer darkness ; with Patience they persevered, they sought for a better country ; therefore, the God of Wisdom will not be ashamed to be called their God. He hath prepared for them also a City of Truth where there is no night, and where Eternal Love dwells. 4. The divine game of Patience is still studied ; man is still a mystery of life ; and the wise men are still following the Star to find the Child and the King. There is, however, a change perceptible in the methods of study ; there is light ; it is seen that the game of life is not one of chance ; it has its rules, order, harmony and results ; the students of Science have inherited the game of Patience, and they are convinced that, at last, they have found the true

way whereon that Light of truth shines. That their discoveries are of permanent value cannot be doubted ; the light is increasing daily, and it is shining more and more toward the perfect day. What Science understands is that the way of Patience is that of experience and of experiment ; every related truth must be proved true ; the relations must be known and understood ; the way is that of defined order ; and when the order is known the harmony will be made manifest. The greatness of the quest that lies before Science is not fully understood by scientific thinkers ; they have done good service in the physical world ; they are facing deep problems in the psychical world ; they are trying to grapple with great intellectual and moral questions ; and there is a great movement in the spiritual world that will require very serious and patient consideration. In all these realms the Angels of Faith and Hope are opening wide doors in the heavens out of which the light is streaming ; thus what the Sons of Patience have to remember is that the light has become radiant, abolishing the darkness, thus opening the way to divine electro-magnetic communication with the land of love and blessing.

It is in the dawning of a new day that the voices of Christian disciples, thinkers, theologians and saints, have been heard discussing the great question, Whether the Man Jesus, the Prophet of Galilee, is a man only, or, if He is also the Christ, the Son of the Living God ? This discussion is not taking place in temple, synagogue, church or chapel ; but, in a circle of wise men where common disciples are not supposed to enter, because, as has been suggested, they are unable, owing to their ignorance, want of culture, and imperfect training in criticism, to comprehend such grave problems. These wise men are agreed that a great crisis has come, and that a way of agreement is not easy to find. These great men are seriously considering whether Jesus, as Christ, the Word of God, is dead ; or if He is actually alive, in Spirit and Truth, as the Eternal Son of God ? Upon the plane of mystic thought, the vision is changed ; the rumour has gone abroad that the Living Word, the Christ, has risen from the dead ; and these wise men are trying to settle the question, by asking one another, and all who hear their voices, Whether Jesus, the Word, is really dead ; or if it can be true that, as Christ, He is alive, and that His Spirit is transfiguring the Bible with a life

that is transcendent and heavenly ? The parallel line of thought is, that, as with the disciples of Jesus, after the death, burial and resurrection, so the students of the Sacred Scriptures now are, in like manner, reasoning among themselves, Whether the conceptions of the past are dead and buried, never to live again ; or, if the thought can be true that the Word, the Christ, lives and reigns by His Spirit ; and, that He is actually manifesting His glory in a new way, by a resurrection from the dead of the Living Word ?

What has been assumed is that the classes of men, conceived to be thinkers, leaders of thought in the world, are agreed that a crisis has arrived of a unique kind ; and they are doing their best to find a solution upon which they will be able to agree. The central point, toward which all eyes are turned, may be conceived to be the scientific one ; that is to say, in the pure light of science, of order and law throughout the universe, is there any room left for Faith in the God of Creation and Redemption ? It is the Unknowable that is the great stumbling stone in the way of rationalists ; from the standpoint of the Intellect it is this word that is causing so many to stumble and fall ; they have no earth to stand upon ; no waters to swim in ; no air to breathe ; the Unknowable is like unto the ether, it is intangible, invisible, not subject to the senses, therefore, they say, Away with it, there is no rational proof that it exists. This may be said to be one of the results of agnostic rationalism ; the universal cosmos is built up out of sensuous material, and where the rationalist reigns there is no room for God. The rationalist is self-centred ; he is as a god in knowledge ; he cannot conceive the thought that he has been building upon the sands of sensuous sensations that are ever changing. The highest the rationalist can attain unto is ethicism and altruism. His system of thought shuts out the spiritual ; he is a creature of the earthly cosmos at its highest stage of evolution. The strange thought that arises here is that it is Science, even physical science, that is saying to such thinkers, that they will do well to be much more careful in expressing their thoughts ; because, in these days, their own leading thinkers have been compelled to change their views about many matters, and, particularly in this region of an unknowable ether. They say that though they cannot see, or feel, the ether, they are unable to doubt that it exists ; they go so far as to say that

it is a realm above all other physical realms ; that it is universal and permeates all that is physical ; and that it is in this very realm that energy resides as electricity, magnetism, and other correlated forces. It is not for the physical scientist to turn upon the ethical etherialist and say unto him, Your conceptions of order and law are unreasonable ; but he can say, Be careful, it is possible that your limitations are not scientific ; they may be wrong because they do not conform to order and law. If asked to explain why he gave such advice, he might say, It is not my wish to interfere in the ethical world of thought ; but this I know, it is the physical world that supplies all forms for perceptions, images, thoughts and ideas ; and, unless your ethical cosmos is in harmony with the physical order, you are bound to discover, sooner or later, that your system of thought is wrong, and you will be compelled to rebuild your ethical cosmos in harmony with the physical universe.

The thinker has to keep in view that the method of Christ is very comprehensive ; it is not limited to, or by, the evolution theory, as based upon the physical sciences. It conceives and admits of a First Cause ; a process in time ; a purpose to be made manifest ; and, spirit power and wisdom to reveal the divine purpose as ideal, real and true ; and that, all this is reasonable, intelligible and capable of being set forth in a true, rational order of thought ; that this order, as conceived by a spiritual, rational being, has to be conceived as Divine Law, the Will of God. This is the place of the moral man in Creation ; he is caused ; he has been developed as by a vital process ; he is manifesting a divine purpose ; he is a revelation of divine power and wisdom ; he is by constitution a rational creature in body and mind ; and he is a moral creature subject to moral law, as the Will of God, the Creator. If all this is admitted what follows clearly is that the creature man is moral in the image of God, in his being ; that his well-being is to be found in the knowledge of the divine order in the universe, and, in conformity to, or obedience of, the will of God, conceived as moral law. To fail is to transgress ; to disobey is to commit sin ; to sin is to set up self as a god ; it is to dishonour God ; to become a rebel and thus to come under the condition of outlawry ; it is to forfeit all moral rights and privileges in the moral Kingdom of God. The moral subject, as rebel, in a true and real sense, is condemned ; and, within the

realm of moral law there is no provision made for moral readjustment, for restoration to the moral Kingdom of God. The Gate of the Garden of Eden has been closed, and the avenger of law, with the fiery sword that turns in every direction, prevents a return to the state of innocence.

The method of Christ begins with these fundamental truths that in their very nature are constitutional ; but, it does not stop with them ; in a true sense this is a new beginning ; it is here that Christ begins, in Grace, to manifest to men that these limitations do not limit God. He is more than Creator and Lawgiver ; He is Father in Love, and it is as Father that He is Divine Grace, full of pity and compassion, not seeking the death of any, but drawing near to rebels pleading with them to be reasonable, to be sane, to realise their desperate condition ; to repent, to turn the face homeward, to accept forgiveness, reconciliation and peace ; to learn the way of life, to be disciples in spirit, and so to become the helpers and saviours of His unhappy children, lost in the darkness, following the broad way that leads to destruction and death. What thinkers must realise is that there is no open question of restoration to the favour of God, the Ruler of the Universe, by the way of an ethical or moral, kingdom. In the nature of the universe this is not possible ; sinners are saved by Grace, not by moral works ; if saved, it cannot be by any creature righteousness, it must be by a new and a Living Way ; and, as Christians know, it is Christ that is the Way, the Life and the Truth in this Divine Kingdom of Grace. The Old Testament is the revelation teaching men the way to reach Jesus, the Saviour of mankind. The purpose is, the Manifestation, of Divine Grace by Jesus, the Son of God, the Sacrifice for sin, as revealed by the Spirit of Christ in the Acts and the Epistles. The revelation by Creation is the way to moral manhood in the image of God. The revelation and manifestation of the new Creation in Jesus Christ is by the Sacred Scriptures ; and, in this realm also men find the First Cause ; the Process of the Christ, the Revelation in time ; the Divine Purpose of Grace, of the Spirit, and Spiritual ; and the Power and Wisdom of God by the Spirit as embodied in the Bible. This is the order of development according to the Method of Christ ; the Will of God in Grace as made manifest in the man Jesus. He is Grace and Truth, Light and Life, the Divine Sacrifice for sin, the Saviour, and the Son of God

It is because He thus lived, suffered, died and rose again from the dead that He is the exalted Lord Jesus Christ, the Saviour, King, Priest, Prophet, Judge, and Ruler over mankind. This is the revelation and the interpretation, by the Holy Spirit, of all that Jesus Christ means for humanity.

What has been suggested thus far, is that men have to reconsider with great care, the theory of evolution so extensively studied during the past fifty years. The basis of that theory was physical; it was very limited; thus, as thinkers know, the theorists went to the extreme of rationalism, when they ruled that science should not recognise the question of a First Cause; that a spiritual Process, as revelation, was not admissible; that a Divine Purpose could be dispensed with; and, that Divine Power and Wisdom as the Work of the Spirit of God, could be put aside. Learned men said that they had become so wise that they were able to decipher the order that exists in the cosmos; and, that they could proclaim the eternal laws of the constitution of the universe to the unlearned. It is true that evolutionists carried their theory forward to ethics; and even to a realm known as altruism; but all this was done from personal experience; from physical, psychical, intellectual and ethical manifestations in their relations and correlations. This was how these men, apart from God, Christ, Revelation and the teaching of the Spirit, evolved out of their rational souls what they conceived to be the universal cosmos. Such a philosophy may be conceived to be the natural outcome of the physical sciences. The intellectual angel of light was betrayed by the Delilah of the senses: with horrible cruelty the eyes of the angel were destroyed; and within this prison house of naturalistic evolution, he was compelled to grind for godless Philistines. The mighty angel felt the effect of this degradation; thus when the time came for avenging himself upon his adversaries he was heard praying that he might receive the Divine aid to overthrow the sensuous, the carnal, and the merely intellectual. What the parable means can easily be discerned; the intellect, the glory of man, in the light of truth, can never be satisfied by the sensuous and the carnal; it will die rather, and, in dying it will destroy more opinions, hypotheses, and theories, than it has done in its long life of enquiry, in the pursuit of truth.

For the fuller comprehension of this line of study it

may be useful to think upon man, as an individual, standing alone, a mighty intellectual spirit in the cosmical universe. What he sees is a machine, very complex, with thousands upon thousands of wheels all in operation and no plan can be found explaining the machine. How it has been put together, or for what purpose it is useful, who can tell? About the intricacy of the machine there is no question; it can be conceived as made of iron; that someone contrived the machine cannot be doubted by rational men; that it has been put together by a process of thought, to be used for a purpose, seems plain. Has the mechanic fully grasped the ideal purpose of the machine? Will it work when set in motion? Will any intelligent mechanic be able to grasp the ideal order of the machine; and, having done so, will he be able to understand the conception of the contriver? Thus far the analogy is permissible; it is possible for the student mechanic to understand the real and the ideal machine; what constitutes its order of thought and the laws by which it can be used? The difficulty arises here; the student mechanic is not a master; the machine is not in scientific order; its purpose has not been discerned; the process of building up is not known; and, apparently there is no means of communication between the contriver and the student. What the student mechanic thinks advisable is to take the whole machine to pieces and thus analyse its contrivance thoroughly; with the greatest care this is attempted when the unexpected happens, there is a terrible fire, the material is melted as if it were wax; it is no longer a machine. it is chaos and vapour, elemental matter and dispersed energy. How will the student mechanic from energy and elements, vapour and chaos, reproduce the machine and put it in working order?

This parable of a machine may be helpful to those who are not familiar with the results of the physical sciences; and where scientific thinkers have been guided in their experiences, experiments, their ideals, and ultimate conceptions. The machine is the physical universe, as seen by men; they see it with the eyes of children; it is beautiful and wonderful; it is an objective vision revealing the glory, the power and wisdom of God. It is the poet, as seer, who enters as a priest into the great sanctuary; and he comes forth to tell men that he has heard the voices of the stars speaking about the glory of God; and in what

way all created things sing His praises. Men love to listen to this child of the ages, and they are greatly indebted to all divine interpreters of truth who have taught them wonderful things in poetry, myth, parable and allegory. It is into this natural world, full of all that is beautiful, that the analytical chemist comes with water and fire, scales and weights, and all that is required for scientific experiments. He is a terrible iconoclast, and apparently he has no fear; things and gods are tested in his crucible by fire; he analyses all that can be analysed that is material, liquid, vaporous, or invisible as gas. He separates them from each other according to their qualities, and gives them names as elements; and when he has finished his work he says, This is what matter means; it is about 80 elements which are found to differ from each other, as atomic, with certain defined relations of weight. He has the audacity to print these names, in a definite order, like a multiplication table; talks about these elements as if they were related by family ties; and also, with delightful candour, becomes poetical in describing how the elements love one another; or how they behave like wild beasts; tear each other to pieces and become demons of destruction. Chemists are terrible wizards; it is said that as dreamers and visionaries, they surpass their elder brethren the alchemists; but it is not written that they have been successful in turning the baser metals into pure gold; and it is certain they have not discovered the elixir of life.

The chemical wizards are not greatly beloved by the common people; they are men who dare great things; they appear to lack the spirit of reverence; and they would rend the veil that covers a goddess to find out how her bodily form is composed. That they are courageous and self-denying in their labours is well known; the history of science is full of stories about their mighty deeds. Strange to say, these wizards discovered the key that opens the door that leads direct into the most wonderful fairyland it is possible to conceive; and for this gift the children of men ought to render their thanks to wizards and fairies. In plain language, Chemistry leads direct to spectrum analysis by means of heat and light, and this realm is far more wonderful and beautiful than that of chemistry. The basis of spectrum analysis is found in the science of optics, in the analysis of light by a prism; and by synthesising or re-

refracting the solar spectrum back into light. The spectrum analyst can be conceived as beginning his work by taking an element of matter, say sodium, and placing it in the incandescent light ; he discovers that the light takes a yellow tint ; a ray of this light is passed through the prism, and there flashes forth upon the spectrum a bright yellow line, or band. Other elements are treated in the same way. They give differing tints to the light and cast upon the spectrum new bright luminous lines of colour. The conception is that if all the elements of matter were thus analysed the result would be a spectrum like the Solar Spectrum ; and, further, if that spectrum could be re-refracted the result would be a synthesis into white light. It is not necessary here to enter into details about this realm of spectrum analysis ; what it suggests is that light produces, is analysed into, all beautiful colours ; and that all lines of beauty can be resolved into the pure light of truth. The spectrum analysts do not say this ; it is the fairy guide that whispers to the student that this is how he has to learn to read the story of light, the elements, rays of colour, rates of vibration in motion, heat, invisible radiance, photographing effects and heavenly ideals. The fairy guide is very beautiful and she is very wise ; thus when an enquiring student catches her eye, he observes that she is watching his face to see whether he is responding to her wonderful revelations. It is to those so favoured that she makes known the mysteries of radiation in lines of beauty, and of absorption in lines of darkness ; and tells the story how, by means of light, colours, radiation, absorption, and mystical changes of many kinds, she is able to converse with sister fairies far away in the wide universe, thus finding out how young or old they are as related to time ; and whether they are advancing or retreating in space. These fairies are a very delightful race of beings ; there is a touch of innocent mischief about them, and they do love to tease the grey-bearded chemist wizards. As stated, the wizards have made out a family record of all the chemical elements that they have been able to discover, with their atomic values ; but the table is not complete, there are still a good many to be filled up. The fairies discovered that one of these was resident in the Sun ; they suggested that it might be found upon the earth ; found it was and they gave it the name of Helium, the sun element. Other elements are being discovered through the kindness

of the fairies ; and it is now well known that the land of chemistry, and fairy land, are in close and friendly communication. There is a more sombre grave aspect of fairy land that need only be referred to ; it is that symbolised by radiant light and beauty, as contrasted with darkness and absorption. When the fairy guide is questioned about these symbols, her face shines as she talks about the light of truth, and the beauty of radiance ; but when asked about the darkness, her face changes ; she visibly shudders and says, Be wise, avoid that way, it is false, self-seeking, dark, and leads to death.

It is mortal men that are the guides in the land of the senses and of experience ; the grave wise wizards teach men how matter can be analysed and synthesised. It is the beautiful fairies who charm students as they pass through the realm of light and beauty, where the face of truth may be discerned, and where error and falsehood can only be seen as if departing into the darkness. But there is still another physical realm conceived to be more heavenly than either the natural, the chemical, or the spectral ; and not every student is permitted to enter in to see, and study, the mysteries to be found therein. But, it may be interesting to know that as the guide in the natural realm has power to introduce the student into the chemical land ; and the wizards can pass them on to the fairy realm of light and beauty, so the Light has right of entry into the world of spiritual energy, or power, and this fairy is delighted when her friends desire to enter this wonderful land of mystery. In earthly scientific circles this is named the world of physics ; and, it is so named because it has specially to do with the correlated forces of nature, and their conservation. In other words what science teaches is that beyond matter, elements, and light, there is force, power, energy, or something not tangible yet real, not visible yet powerful, the cause behind effects, the mysterious power said to be divine. In the dark ages of humanity these powers were the gods sometimes worshipped by men as the light from the sun, the heat that causes germination, cohesive power and gravitation. What is meant by conservation is that energy is one power. The one power produces many movements ; and these are known by such names as heat, light, electricity and magnetism. These forces are conceived to be correlated ; they change their forms of motion according to the realms

in which they move, but, there is never any loss of energy in the universe ; the guide in this realm, it may be conceived, excels in glory all wizards and fairies ; he knows all that they know and much more ; they are his servants doing his will. The angel Michael may be conceived as the fittest representative to preside over this universe of truth ; it is the mystical fourth dimension world, and this is why it is so wonderful. This realm is where great mathematicians delight to dwell ; where physicists study the greater mysteries ; where electricians discover the mysteries of electric motion in ether, and magnetism surrounds what is electrified. This is where the mysterious symbols of telegraphy are changed into intelligible thought and plain words ; where telephony converts sounds, words, thoughts and language, from friend to friend hundreds of miles apart ; and where music and song are transmitted in physical cylinders. The wonders of electro-magnetism are many and great ; men have no conception where this divine guide is going to take them or to what new forms of sensuous use they will be applied. What these things mean is that man is becoming godlike in knowledge ; and the grave Michael, Prince of Heaven, may well be anxious as to the results of this advancement in knowledge, apart from a more sincere desire to know, love and obey the Father in Heaven who is giving to His children such revelations of the mystery of His Will. The guide in this realm has been pointing out how grave the position has become. What he appears to suggest is that men are verging upon the border of the invisible and the eternal ; they have found the way to the heaven of mystery ; they have dissolved all forms of matter ; they have seen light and truth in symbol forms ; they have gone so far as to conserve and correlate divine power ; and they have, it is said, found the pathway that leads direct to the heaven of heavens and the throne of God. The final conception in the way of analysis of matter, ether and motion, deserves special consideration ; it has been said that the long series of experiments ends in a ray of electric motion triune in its composition ; one being electric and repelling ; one magnetic and attracting ; and the third passing onward in the darkness by a straight path through the densest metals with the same ease as light passes through a window pane of glass. The conception arises that this is the ultimate fact known of the relations of

matter and motion in the physical world ; that ray is as a finger post in the universe ; it does not advise the student to follow the ray into the darkness ; or suggest that by radiation it may become a pathway of light and glory ; it suggests a long pause and reverent thought, because within this veil, covering the Mercy Seat, there may meet the enquirer, the darkness inscrutable, or the light of love ineffable.

This thought may be suggested for the consideration of students ; the meaning of physical science, as thus conceived, is that, by the way of hypotheses, of theory, and of scientific relations, men have traced their way step by step through these realms of thought. By the way they have continued to analyse, and to synthesise, their discoveries ; and they do not see that they can go much farther. What they discern is that science here means true relations of thought as discovered by the intellect, or reason. Scientists are led on, step after step, in every realm, with the hope that the mystery that is behind all relations will be discovered. The results are very wonderful, and what men did not expect ; they plainly see that the intellect is limited to the relations that thoughts bear to each other, to differences, to harmonies ; but, the One Ultimate Fact, behind all relations, cannot be known intellectually ; men are simply compelled to believe in this One Ultimate Power, and there the matter ends.

This is a very brief glance at the way of Light and of Science : it is a great analysis from the visible and the sensuous to the invisible and the spiritual. The order of thought may be reversed and then the beginning is the Power that is unknowable by the intellect. There are the A.B.C. rays of revelation in the ether ; and it is from this point that there is development into elements and matter. There is a realm invisible, that of physics, which contains the knowledge attained by science of the conservation and the correlations of the physical forces ; and it would appear that ether, electricity and magnetism have to be specially studied as revealing this most subtle world of thought. The realm below that of ether may be conceived as that of light, the ether and the air ; and it is spectrum analysis that reveals and manifests the analyses and syntheses of this realm. The chemical realm differs from those that are above it in this way ; there are baptisms, as of water and of fire, and by

these matter, water, and air are dissolved into their elemental forms. The visible sensuous order is where the children live ; it is where the glory of God may be seen in all His works ; and where the poets see visions and dream dreams. It may be well to remember here that these revelations of Divine Power are open to all thinkers, to all students, to all God-fearing men. What is of importance to begin with, is not the Ultimate Fact, or the order, the power and the wisdom revealed ; it is the condition of the spirit of the student, as diamagnetic, or paramagnetic to the Light of heaven ; if the former the light terminates in the darkness of unbelief ; if the latter, then Faith is the way of Light, of belief in God.

This may be said to be a bird's-eye view of the great universe as seen by men ; it is a way of looking at the machinery of Stars, Suns and Planets ; of matter, water, air and ether ; and, of those realms which rise above each other and are yet in intercommunication. A brief glance may be given to that other physical realm that is embodied under the name of Life ; here the favourite symbol is the living tree, not the machine ; and the forms of thought are expressed in seeds, plants, trees, flowers, and fruits ; in generation and development, in the lower creatures, and as in man, from the germ-cell to the human form. After what has been stated about the Power that is behind all forms of matter and motion, it is not necessary to repeat the same line of thought as related to Life ; this also is a Unit-ultimate conception ; and it is because this is the great truth underlying the whole realm of life that there has been the strong desire to discover, What Life is as an ultimate fact ; or, as the correlation of physical forces from which the living arises. There may be two ways of looking at this subject ; the first being to assume, and believe, that Life is an ultimate principle of being like Power ; the second that Life may arise, out of what is dead, by light, and other physical forces ; but, of course, this only means that Life may be an outflow from Light ; they both arise out of the same Ultimate ; and they are equally unknowable as principles so far as the intellect of man is concerned. It is a strange thought to contemplate that Life always arises out of what is said to be dead ; the seed of life must be sown in a soil that will supply sustenance for the living. What the student has to remember is that Life is, in a sense, an inverted power ; it works

from within outward ; it is a cause within ; it has a process to fulfil ; it carries in its bosom a divine purpose, and it makes this purpose manifest by divine power and wisdom. The order of the development process can be studied intellectually ; the student conceives the whole process as divine law, as the purpose of the Spirit of God ; and the work thus accomplished is at last conceived as a temple prepared for a child of God, where a spirit may dwell able to receive the divine revelation of truth and righteousness. What is very remarkable, a revelation most wonderful, is that this creature, as body, is subject to law ; he is the epitome, the microcosm, of all that has been manifested in the physical universe. Life is not a physical thing ; it is a spiritual power taking upon itself physical forms and thus making manifest the Divine Power and Wisdom. As the second principle in the universe of development it is ever revealing the mystery of the Life divine in processes of the most wonderful kind.

The realm of Life, as visible and sensuous, is a familiar objective vision for the children of men ; thus it is not necessary here to enter into details about this kingdom as seen in grasses, plants, trees, fishes, fowls, beasts of all kinds, and in the divine upright form of man conceived to be the crown and glory of the physical creation.

Following the order suggested by Chemistry ; anatomists, it may be conceived, begin with individual living forms ; they anatomise, for example, the body of man, or of animals ; they find that the body consists of bone, muscle, blood vessels, organs of digestion, secretion, excretion, nerves of motion, nerves for all the functions in the body, special sense nerves and nerve centres and nerves which are correlated with thought, volition and reason. The order of thought is that there is development from the germ cell into all these forms of physical organs that constitute the body ; the individual body is that of a definite type ; and, that individual is the sum of all the particulars within the range of this particular living form.

What is here suggested is that in the great realm of life there are to be found all the particular forms into which life has developed in past ages. The anatomist deals with individual forms ; he analyses the structures and the results are tabulated in order, in a similar way to that carried out by the chemist. There is a comparative anatomy, named

morphology, which deals with all living forms ; with all types of all kinds of life, from the single cell monad to the vertebrate, and these are all placed in their orders and classified in great divisions. This branch of science is of intense interest because the analysis is very wide, and the tree of life is seen to have so many branches. This may be compared to the solar spectrum with its innumerable rays of colour, heat and transcendent effects. The Light is refracted into the spectrum ; the Life is dispersed, developed into all that is living. As with the spectrum so with all that is living ; reverse the order, synthesise the living tree, and it returns to the germ cell out of which the life has been developed. The Life is One, the mystery, the unknowable ; yet, life has been revealed, made manifest, in innumerable forms ; the fact of life cannot be questioned ; the order of development is to a large extent known ; and the laws that govern all that lives can now be understood. It may be conceived that this analogy can be carried a stage further in this sense ; the tree of life has roots so deep that men cannot reach them ; branches so high that they cannot be seen or understood by men with their present limited powers of vision or comprehension ; and, there is that wonderful law of radiation full of glory as allied with absorption which is as darkness and negation. In both realms of thought similar truths are taught ; the limitations of the intellectual relations are known ; and the indefinable, and the unknowable Ultimate Power revealed.

In nature there is manifested the particular forms of life ; in every type there is found an individual synthesis of life up to its stage of development ; and the general forms, as limited to man's knowledge, are to be found as classified by the science of Morphology. Thus far the thoughts are, that all forms, all organs, and all kinds of organs, can be set in order and classified ; it is not unreasonable to suppose that Life is a Cause ; that it is revealed by the law of Process, or development ; that there is purpose in life ; and, what is living has been caused by Divine Power and Wisdom. To all this the intellect of man can say, Amen, for the simple reason that the process of discovery is purely intellectual ; it is that of perceiving, conceiving, comparing and reasoning upon what has been manifested. It is the science of physiology that at this point steps into the arena ; and, what the physiologist may be conceived as saying is, that the organs

are all correlated ; that they are all useful ; that they have their functions ; that there are many organs but only one body ; that they co-exist for mutual well-being ; and, that when they all perform their functions in a natural way, this is unity, harmony and health. Reverse the thought, as a synthesis of functions, and the result is perfect health, the ideal of order, the standard set up as the Divine reality. If there is analogy here with the lower physical realm, it is conceivable that the realm of life has the advantage, for the simple reason that men do not know enough about the correlated forces to state what is perfect ; but, in physical life, physiology holds up a standard of functions of organs, and this is Life and Health. Pathology, as dealing with disordered functions and disorganized organs has no standard ; every departure from normal function is a deprivation of health ; it is the way of darkness, disorder, disease and death.

The importance of this line of thought can now be seen ; the physical realms supply, to begin with, objective forms of thought, for all thinkers. This is the source of all sensuous forms and ideas ; and here all relations and conditions can be studied as objective order and law. All the particulars can be studied so far as man is endowed with powers to see, know, and understand, the universal within their limited radius of power and wisdom. The objective becomes transmitted and is changed into a living subjective creation in man, as his physical body ; the objective order is visible and universal ; the subjective is actual law not written on paper or stones, but living in his own physical organic body. Matter and energy, the objective, exist for life, they reveal the Divine Power and Wisdom. Life is subjective, it exists to produce a body in harmony with its environment ; an organic form perfect in all its functions in order, as law, and the revelation is Health as the Divine Ideal. This is a great revelation of Divine Truth ; this is how God has manifested His Power, Wisdom and Goodness. The universal macrocosm has been changed into a human microcosm : it is very wonderful and very good. This is one great revelation of the First and Last, of the Beginning and the End, of the physical creation of God.

In this study it is found that every revelation has a Beginning, a Process, a Purpose, a Manifestation ; relations and conditions to be studied and placed in order ; the reveal-

ing of the Author to the thinker in the realm of law, and as looking forward to the whereunto and whither. The physical universe, and the human body, are mediums through which revelations are made ; the vision is not immediate and spiritual ; it is through the physical veil of nature and of flesh. The physical intervenes, the creature is limited ; he cannot see the Creator or the Spirit creating. These are facts about which there ought to be no difference of opinion ; if men, as they are, seek for, and hope to find, God, it can only be done through the use of physical forms. On the one side of the veil there is the Invisible ; upon man's side the double veil of flesh and nature ; and, in a sense, both are objective to the man. All this science has made plain ; scientific thinkers see that it is so ; the physical world is like a closed circle ; it is complete in itself ; but the man, as thinker, is not satisfied ; he would advance in knowledge ; and to advance he has to retire within his own wonderful being, there to begin once more a new series of experiences and revelations. This order of advance may be named recurrence ; it is turning back again and making a new beginning in the psychical world of the mind, of that subliminal realm of which psychologists think and speak. What may be pointed out here is that recurrence, and psychical enquiry, is not at the present time a leap in the dark ; a bold assumption that nervous energy has become spirit ; the scientific way is to accept the facts, to place them in their definite order, and having done so, then to consider from the standpoint of philosophy all that the facts mean in their details, harmony and unity. What may be suggested here is that as the physical world is that of forms, to be objectively studied, so the psychical world being the complement of the physical, it may be expected that this inverted microcosmic world will be like, and in harmony with the physical. In other words, the physical forms supply psychical percepts, concepts, thoughts, ideas ; they follow the same order ; the psychical is, in a narrow sense, the duplicate of the physical, and the order of process and purpose is similar as an order of development.

The realm of Spirit, as a problem of fact and common sense, must be accepted on the basis of experience. As there is power in matter and energy, so there is power in spirit ; but they differ in this way, the former is objective and without sense or consciousness, the latter perceives

through the special senses, and thus it sees, hears, tastes, smells, desires, loves and knows semi-consciously, or consciously. These are the well-known facts ; children and adults do not doubt such matters ; they know their experiences ; it would be out of place to contradict them ; or to puzzle them with psychical or metaphysical problems. They may not know that the process of spirit development is going on within their minds, and that memory is laying up bountiful stores of conceptions and ideas in the world within ; the young live very much in the objective world ; they see and hear what is without more than what is within. The truth here is that there is development from the first perception of an infant to the manifold experiences of the adult ; the process includes all that the memory contains, and yet the memory is, to the spirit, as an object of thought and not a conscious realm of knowledge.

Following the physical order, psychical science may be said to begin with the analysis of the perceptions and thoughts. The scientific spirit is awake, it is enquiring how it came to begin to know ; and the results known are that all perceptions have been derived from the objective world by observation through the organs of the special senses. The analysis is of primary sensations, as of sight and hearing ; the percepts have been brought in as concepts ; they are pictures and sounds ; they are separable and they are individual sensations. The power to know these sensations in all their forms, images, concepts and ideals, would be the final analyses in this realm of thought. As the chemist reduces all elements to eight families, so the psychical anatomist may be supposed to attain the same end, to special sensation families. What is pointed out here is that this analogy exists ; it is the way of scientific analysis ; and it is the right way to prosecute this study.

The psychologist advances from the natural by analysis to what is analogous with spectrum analysis ; there is advance ; there is light and darkness, truth and error, but apart from science the realm is that of chaos and night. The light of truth shines and it is believed that what is true can be further analysed. One ray divine enters the dark mind or soul, it is analysed by the prism of the intellect, and the revelation is like the solar spectrum of truth as an objective fact of consciousness. This is a very important thought, because this revelation in the psychical world is

the analogue of the great discovery by Newton, it is the startling announcement to the world that one ray, one thought, one idea, is an integral portion of the whole realm of truth ; there is in it the fundamental truth of all truths ; it is one with all truth ; and harmony and unity cannot be found until this great truth is known and understood. This thought might be illustrated by one word, God ; this is equivalent to saying that God is Light ; as Spirit, that the Divine analysis of the Name reveals the whole revelation of all that is contained in the Name. Reverse the process of thought, re-refract what the Name has revealed, and the result is the syntheses, and the revelation that God is Light ; and, that He is All in all. Students will not forget that this revelation comes by light, heat and radiance ; that this reveals the unity of the universe ; the complement of element with element, and of thought with thought ; that radiation means revelation of the Divine ; and, absorption, darkness, self, the reversion of light and truth.

If the thoughts are turned to physics, to the conservation and correlation of the physical forces, as forms, and, to the analogue in the psychical world, then the thinker will require to be careful as he enters this realm. " If the light that is in thee be darkness, how great is that darkness," will be the first word heard by the student. The meaning seems to be plain enough ; this is the realm of the spirit ; it is the holiest place ; it is not where the sceptic will be able to see any radiant glory ; the place may be as heaven, but to the unbeliever it is the place of darkness. This may seem very strange to those who have not studied the method of Christ ; still, as matter of fact, it is the teaching of physics and of Scripture ; the Light of Truth has revealed Jesus Christ in outward form ; here the Divine Spirit, the Conservation, and the Conservator of all power, energy, light, teaches what is meant by the correlated forces that are spiritual ; they are not many Christs, but the one Christ as revealed by the Holy Spirit of Truth. It will repay the student to follow up this line of thought as applicable to correlated spiritual forces. The revelation is not that men, as prophets, or teachers, are Christs ; trace the analogy back to the three rays, in the one electric energy, and there, in the heavenly ether, motion can be observed, attracting and repelling, as related to this earth, and there is the single ray that points direct to the source of all power,

What the student will require to keep in view here is that he is thinking great thoughts in the realm of science, in that mystical world that cannot be limited by what is sensuous. In each realm there is development from sense and experience to what is mystical and spiritual. The realm develops under the four forms explained, and then there is the return, or the recurrence, and the study of a new principle. The physical world has been considered under the forms of Force, or Power and Life ; there has been recurrence and the consideration of Spirit as a power to know ; what follows is the study of the psychical complement of Spirit ; the analogy being that of the Mind-Life. Here again it is not necessary to enter into details about this realm ; as matter of fact it exists ; it is known as Memory ; it is spoken of as the subliminal mind ; it is the great subjective realm, to begin with, of the sub-conscious, or the semi-conscious. All this is admitted by psychologists, and this is the realm they are studying so intently in connection with spiritualism and the unseen eternal world. The only suggestion to be made here in connection with such studies is that the students have failed to realise how great and mysterious this realm must be ; they are absorbing great truths ; but as yet there is no appearance that the dark absorbing lines of truth they have discovered are becoming so spiritually quickened that they will break forth into radiant light, joy and beauty. The position is analogous with what men describe as dead matter ; earthly men are absorbing what is divine ; the Light is shining upon what is dark ; when the darkness is surcharged with light, then the Light will say, " Let the dead live," and this will be like unto the origin of life in the psychical world. It may be a serious mistake for scientific thinkers to waste their strength upon this problem ; it may transcend all their powers ; it is quite possible that Life co-exists with Force ; that they cannot exist apart ; and that the Life only requires the suitable environment to become manifested. Life, thus conceived, may live in protoplasm, but when it takes form it is in the cell with all its potential powers. Thinking along this line, the Mind-Life is germinal ; it is conceptive, receptive, digestive, assimilative, comparative, and representative. It is capacity and memory as correlated with Spirit ; it is the help-meet ; it is the living, the Eve, the one united in spiritual bonds with Adam the earthly. The

Mind-Life, as a syntheses, is that of the spiritual powers, acquirements, perceptions, and sensations that are psychical in all particulars, relations and conditions.

This Mind-Life is not merely a bundle of particular sensations, it becomes in process of time a living organic, human mind. This process contains a divine purpose; the divine purpose is a manifestation of the power and wisdom of the Divine Spirit. The anatomist of the Mind-Life may now begin to see what this means; it is dealing with the Mind as an object, a realm of thought, as like a human body, only the organs are nerves, sense perceptions, conceptions, images, thoughts and ideas. The physical order by analysis and synthesis requires to be followed; there are many, very many, particular perceptions, conceptions and ideas, but the mind is an individual mind; the organic living form or the body wherein the Spirit dwells as in its home.

The Mind-Life is conceived as a capacity, a memory; it is like, or can be compared with, the human body; it is individual and yet it is not limited to the individual life. This is where a great development takes place in man; there is power possessed to seek after knowledge; there is intellectual endowment of Spirit and Mind; and, it is by this means that there is enlargement and the power to compare relate, and condition thoughts and ideas. This is analogous with Morphology in the physical realm of life; to man it is given to stand upright, to gaze upon the stars in their courses, to study nature, to analyse man; he has become a god to know about all kinds of creatures; to analyse their mind capacity; to see where they are limited, how they think, and why they cannot rise above their creature conditions. It is in this way, and by this means, that the student can perceive where differences exist; he actually possesses the power to realise the order of development; and, in what sense, his own mind is the summation of all creature minds, with this power added, that he is the microcosm of the whole and the lord over all. But, not a despotic tyrant, because it is very clear that the same Creator and Lord over all creatures is also Creator and Lord over man; and, what follows clearly is that man is creature under law, even as other creatures are, with this great difference, he is as a god to know order and law, good and evil, truth and error. These powers are actually inherent in man; this is his

constitution ; this is his kingdom with divine right to reign in harmony with Divine Law.

The Mind-Life, as thus studied, in the light of development becomes intensely interesting ; this ideal god, this glorious being, this image of God in knowledge, truth and righteousness is not man, as men know each other, and as history makes known the terrible record of sin, wickedness, and evil-doing in the world. The ideal man with his constitution is a perfect ideal, but the real man is very imperfect, selfish and sinful. What follows is somewhat strange, the face of the angel of Science becomes radiant ; and, she may be overheard saying, " Now is my Lord glorified, I have been privileged to guide earnest thoughtful men to the very seat and centre of their lordship ; I have revealed to them the constitution of their nature ; and they have been permitted to read the secret of their inmost life and being. God is glorified, Christ is exalted, and men can see that their constitution is divine in power and wisdom ; also that they are, individually, and as a race, in the condition of disease, disorder and lawlessness. They have sinned against the very nature with which they are endowed ; and if they do not see that this means a fall, transgression and sin, then they are blind indeed, diamagnetic to the light from heaven, absorbers of light and life, and their faces are toward the darkness and death." Out of the awful darkness the angel of Science has brought the Mind-Life of man ; and the message from heaven is that God has provided a sacrifice in Grace to make atonement, to reconcile heaven and earth ; that peace has been proclaimed ; and that it is high time that all men should be reconciled and live together in the spirit of goodwill. What the spirit of truth testifies here is that the Ideal in Grace and Sacrifice has been revealed. Grace reigns through Jesus Christ our Lord ; and the synthesis, the summation of all revelation is this, and nothing less than this, that every man and woman is called upon to receive, and obey, the Spirit of Christ, as dwelling in their own minds, as the very Light from heaven, and as Life destroying death. Light is truth and heaven ; darkness is ignorance, disobedience, self-assertion and the pathway to destruction. Life is health in the germ ; sacred organs and divine functions that are holy ; disease, disorder and death are the curses that follow in the way of self-assertion, because it is contrary to, and out of harmony

with, the Divine Spirit, the Lord of Life, Truth and Health.

At this stage of thought there is a break in the onward development ; there is what may be conceived as prevision ; the seeds sown have borne their fruit, and what they reveal is that every seed contains the Life of God ; it developes to a fruition, but the fruition is far beyond that which the environment can understand. It is only after long study of the Divine Order of development that such truths are understood ; this is a new Genesis in the light of a new day. Thus far the attention has been limited to the physical and psychical worlds, keeping in view Cause, Process, Purpose as revelation in power and wisdom, the Manifestation of order and the Conception of law. The psychical world has carried the thoughts into the spiritual heaven of Grace and the Kingdom of Christ ; and the Spirit has whispered the words, " This is the Whereunto that men are called ; and this is the Whither to which they are bound." It is in the light of these truths that there is recurrence, and the thoughts are turned to the development that takes place in the intellectual and moral world.

It is into the midst of the physical and psychical worlds at a genetic stage that the Intellect is introduced ; a new power for a new work ; an angel of light to enlighten ; a servant to serve ; and a god to reign at the right hand of the spirit within. As related to the objective and subjective worlds, it can now be seen that there pre-existed a cosmos, without limit, externally ; and a cosmos finite and very limited internally. They could not be said to be chaotic ; and, if this was the intellectual perception, intuitive feeling, then patient study would tend to remove this premature judgment. Intellectually this is how things and thoughts appear to children ; wise sceptics express the same opinion, for to them also the universe is more like a chaos than a cosmos. They know not from whence it came ; there is a Process of development at its heart ; a Divine Purpose in power and wisdom is being revealed ; it has been made manifest to believers ; it is admitted that appearances have greatly changed ; for the stars of heaven in their motions, the earth and its seasons, seed-time and harvest, all teach men that order reigns, and that there is Divine Wisdom in Nature and in providence. The work of the Intellect is to study physical facts and forms ; to ponder upon thoughts

and ideas ; to place them in their order, by their relations ; and thus to discover what the cosmos really means, and how it is to be understood, harmonised and unified. Men have known these thoughts for many centuries ; wise men have guessed the truth and tried to solve the mysteries which surround them ; but the masses of men live in a world that is as a chaos, illuminated a little by experience and by the teaching received from wise men in the past.

To-day the servants of science follow the scientific method as the means of discovery ; they pass from the school of experience, and of philosophic theorising ; they are finding themselves in the position of analytical chemists as related to physical things and psychical thoughts ; they are now so far advanced in their labours that the physical world is largely classified, and the psychical world is undergoing strict enquiry upon scientific lines. It is quite plain that the physical world is being rapidly reduced to a classified cosmology ; it is equally plain that the psychical world remains in a state of darkness ; yet, there is advancement ; the chaos is disappearing, the night is passing away, and what at the present time is summed up in word-forms will become radiant in the light of the Spirit of Truth.

The Intellect, as a power, is suitable for seeing likenesses, knowing differences, comparing ideas and reasoning upon related conditions ; it advances, as it were, from the realm of chemistry to that of spectrum analysis. The analogy here is very beautiful ; it is that the sun has arisen, it is shining with radiant glory ; a man is like a darkened room into which a ray of light has entered, but in the passage the prism of spirit, mind and intellect have intervened, and the manifested result is the spectrum of divine truth as refracted into the infra darkness, heat, colours, chemical, photographic and super luminous effects. The man perceives that his intellectual spectrum, as visible, or knowable, is only about an octave ; and above and below, beyond the radius of his related thoughts, there are many octaves of which in the past he had no conception. The light of truth extends far beyond the horizon of man's present knowledge ; this is the humiliating message that is derived from spectrum analysis. There is, however, another message of great importance, and it takes this form : the light of truth is not chaos, it is order and law, refraction, rays almost innumerable, at rates of vibration that can be defined. In-

tellectual knowledge in the past, to men sitting in darkness, has appeared to them to be chaotic ; here they are taught how ignorant they have been, how much they have yet to learn, and how very wonderful the cosmos of intellectual thought will become when they have attained to divine wisdom.

The Intellect might, from this vision of truth, pause, and fall prostrate in the dust before taking the next step. For the self-asserting conceited intellect, that is self-centred there is no light ; there is diamagnetism, darkness, and absorption. The conservation of all power and wisdom, as in the hands of Jesus Christ, will not be understood ; and the correlations of all spiritual powers as in the Service of the Holy Spirit will not be conceived as a possible vision of truth. Yet this is apparently the scientific truth suggested here ; and germinally those who see this vision are in the heaven of Divine Grace. It is a truth that is illimitable ; it surpasses all lower realms of thought ; and the fact is intuitively known, and felt, that Grace Reigns in, and by, Jesus Christ ; and it is His Spirit that is the Revealer in men by the way of Grace and Sacrifice.

Thinkers will perceive that these suggestions only touch the fringe of this great subject ; it is as if the thinker was confined to a small room upon this earth ; he turns his telescope out upon the dark universe, and, lo ! the heavens are radiant with stars innumerable, and they are all moving in their divine order, as subject to the will of the Creator. The creature man, in the possession of intellectual power, is in very deed a god ; but, the god in the man may be angel or demon ; a child of the light, or of darkness. What may be observed here is that this conception of the Intellect exalts man far beyond his former conceptions ; but, at the same time, it exalts and glorifies the Creator in such a way that the man has no choice left, he is compelled to confess that the Lord of Light and Wisdom is also the Lord of Life, of moral life, of Divine Law. The thought takes this form : the intellect-power is like the spirit-power and physical-power ; they are linked together ; they are as power, the power to know, and power to know the relations of thoughts known ; and life follows in the same order, it is life-power ; the life-power that knows ; and the life-power that knows the relations of moral, social and political life, as Divine Law. What the Intellect declares

is that the facts as to order cannot be doubted ; and that therefore the moral-life, as the body-form of intellectual thought, must be divine as law. That children, and ignorant men, do not know or understand such a conception is not strange ; the strange thing is that there are so few among the sons of men prepared to receive, as matter of experience, such a thought as this in the light of science.

This Moral-life body, it has to be conceived, is analogous with the Physical life-body and the Mind-life body ; they live and are organised after a similar manner ; they are recurrent forms of life, and each new form follows a similar order of development. The development in the physical life-body is unconscious ; in the psychical life-body semi-conscious ; in the moral life-body it is conscious ; it is the realm in which man lives ; it is where there is conscious knowledge, struggle, failure, attainment ; and it is only necessary to study man, the family, society and the State, to find that this is true. Has the time arrived for the moral anatomist to consider his methods and compare them with the method of Christ ? Is it not time for students to leave the hospitals and sick rooms, perverted societies and earthly political States, and, realising that pathology has no standard, begin anew with the Divine order of the organs and thus attain to a definite knowledge of the moral order. Science cannot deal with wounds, bruises and putrifying sores in the moral-body ; it requires to know the divine ideal as to what the organs mean and how they are correlated. This first ; thinkers must strive to attain to the ideal ; and, after that, then they can study pathology, disease and the art of healing.

The next division of this body of moral life is covered by the word morphology. The moral-life is not limited to man ; it extends to all creatures and to the whole of creation. The sweep of thought is tremendous ; it is universal ; wherever law reigns the moral-life is found ; it must be so ; because the Fountain of Life is Moral, therefore the living Creation is subject to the laws of moral-life. To deny this is atheism and madness. This is not a school for sceptics to study in ; this is the Divine University, and the supreme Teacher is the Holy Spirit. It is a great thought to contemplate, that every man, ideally, is a moral microcosm ; that the universe as a macrocosm is moral ; that, in the very nature of things, this must be so. The physical forms are

not conscious ; the psychical living concepts are only semi-conscious ; the fallen rational moral man is straining after consciousness ; and it is the mystical world of science that is telling men how ignorant they are, and how little they understand the morphology of the moral-life.

What has science to say about this moral-life body, in man, families, societies, the State and mankind, as related to physiology, to functions of the organs and health ? Alas ! alas ! the report is something awful to contemplate ; there is no healthy body ; it is a tale of perverted secretions, of open sores, of raging fevers, of paralysis and all forms of disease ; it is cancer and leprosy, disease germs and tuberculosis ; it is conceit and insanity, pride, lust of power, greed of gain, suffering, poverty and lordly despotic rule. Is the picture too lurid ? Are matters really so very bad ? Is there no balm in Gilead ; and is there no physician that can minister, for the improving of the functions, for healing and perfect health ? It is the Ideal that makes the real appear so horrible ; the Ideal goes to the root of the problem as with the anatomical knife. It is the Ideal that turns upon the ethical doctors and moral professors, saying, Please try to realise all the facts and do not continue to recommend ethical remedies that cannot in the nature of things cure moral disease. The wages, the results, of sin are disease, disorder, and death ; but the Gift of God, in gracious Love, is Grace, the Life of Sacrifice, and the Life Eternal in Jesus Christ. When a man faces the true moral law the judgment is condemnation ; and the fiery swords of justice and judgment do not permit return to the Eden of innocence. In the nature of moral law, within the moral realm, there is no place of repentance ; it is useless to cherish such a conception ; if moral law ceased to be moral law the moral universe would become a chaos. Indeed, this is what brings about the appearance of chaos in the moral world ; the sons of Adam do their very utmost to believe, and prove, that the Creator of moral law can change the Divine moral Order. This is the infatuation of ethical professors, they do not understand what Grace means, and they fail to comprehend the constitution of the moral world. This seems to be the real barrier in the way keeping men out of the realm of Grace ; transgression and sin are minimised by them ; the moral Lawgiver is conceived as benevolent and kind ; there is some residue of good in man,

therefore he is able to amend moral laws, improve his nature, and by this means recover the position that has been lost through sin. What the angel of science says, with strong emphasis, is, that this is the delusion of men who do not understand what moral law truly means. The moral constitution can be defined ; men have tried to do so ; they have seen that, for example, the moral order as in society, and in the State, is not truly moral ; it is regulative, penal and prohibitory ; but the real order is quite different ; it is the very nature of moral man to be kind, good, true and righteous according to the Divine Ideal. The physical world has its definable constitution ; the psychical world, dark as it appears to be, has a constitution ; and it would be waste of time to attempt to prove that the moral world is not subject to a Divine constitution. Abrogate physical laws and the material creation would be a chaos ; abolish psychical laws and men would be insane ; dethrone moral laws as Divine, and, of human institution, as through legislation, and the issue would be complete anarchy. Science protests against the carnal foolish conceptions of men ; it asserts that the universe is governed by Divine laws, and that it is unreasonable that thoughtful men in this twentieth century should train themselves to think differently.

If the suggestions that have been made tend to remove misconceptions about laws generally, and, particularly about moral laws, then the moral universe will not be degraded to the low conceptions of men ; it will be exalted to the heavens ; the Creator will be glorified in His Works ; and men will find themselves in a better position to study and understand the Divine world of Grace and Sacrifice, as it has been revealed to them in the Sacred Scriptures. This is a very great subject to study ; all that will be attempted here will be to take the law of recurrence once more, begin at the new beginning, and indicate in what way the order of scientific development is applicable to the Bible. The Bible, as a whole, is a manifestation of the revelation of Divine Grace to men in Jesus Christ ; it is there for little children to read, for devout women to ponder upon, and for men to study reverently with godly fear. From the beginning to the end, it is, in a true and real sense, the mystical work of the Spirit of God. This is the fourth dimension world that sums up the physical, the psychical and moral worlds ; this is that world which reconciles, harmonises and unifies all the works of God.

The difficulties here are not to be found in true science ; because, as can easily be seen, Science is not called upon to reject faith ; all its works begin in faith, as the physical world amply proves ; and, apart from faith, or separated from the Lord of Faith, Science will lose the way and the end will be darkness. Faith is fundamental ; it is the light of Grace from heaven ; therefore the student should try to follow the pathway of faith ; for it is faith that illuminates the way of science in all realms of thought. But can a student of the Bible study the Word of God, as if it were a cosmos ; put it to an intellectual analysis, and try to think into its thoughts as if it could be reduced to elements ? Why not ? If this is the way in the physical, psychical and moral worlds, is it not reasonable to suppose that in this world also the same order of development will be followed ? The Bible, as a whole, can be studied in this way ; it can be analysed to its elements of forms, concepts and ideas ; it can be placed in the light that comes from heaven, and a true spectrum may be discovered ; the wonderful work of the Spirit of Christ, as in the conservation and correlation of spiritual forces, can be studied, and, in a true sense, a cosmos of Divine Grace will be revealed. Further, the Bible may be conceived, as the Book of Life in manifold living forms. The anatomist can discover its spiritual organs and functions ; the morphologist can generalise the spiritual forms ; and the physiologist, when his studies are finished, will declare that this body of Grace and Sacrifice is a Divine Kingdom ; and the real remedy for all the evils that men endure is to be found in the living functions of Grace, as revealed to men in Jesus Christ our Lord, as made manifest by His Holy Spirit. The order of development has been explained in three worlds of thought ; it is now time for the student to apply his own powers, to reason out his own thoughts, and thus build up within himself this Kingdom of God in Grace. As suggested, the Bible is one Divine Revelation of the way of Salvation by Grace through faith ; and it is well to study it in this way ; but the Word of God is also manifold, ever revealing in new forms, the same Cause, Process, Purpose and Manifestation ; and in this it surpasses, and sums up, all the other worlds of thought. To assist devout students who wish to enter upon this study a fourfold series of development will be suggested ; these being Genesis as particular forms ; the history of Israel as typical, Adam to Jesus ; or,

Chronicles to the Gospels, as revealing the Supreme Individual as Ideal in the human race ; the Spirit, and the Church, of Jesus Christ will be found in the Epistles as revealing great general conceptions, and, in the Apocalypse of John, and in history, to the Coming of Christ in glory the revelation and manifestation of the universal.

The Book of Genesis from Adam to Abraham reveals a summation of the Creation, the Fall, the physical or outward forms of the Revelation of Grace, Sacrifice, Incarnation, Resurrection, Ascension and Salvation. From Abraham to Joseph and Israel in Egypt, the revelation is psychical ; there are wonderful manifestations in Ishmael, Isaac, Esau and Jacob, as generations, in whom the Grace of God was prophetic. The visions of truth in Genesis are germinal ; but it is very wonderful to think in what sense they are transfigured when the method of Christ, and of the Spirit, are applied to them. Ishmael is fulfilled, in Spirit, in the Redemption of Israel from Egypt under Moses ; and the Desert is the great intellectual school where Israel was taught at Horeb the meaning of law, worship, sin, sacrifice, rejection, and a way of salvation where the end is the death of the carnal in sinful men. Joshua, Caleb, and a new Israel possess the promised land ; the moral birthright of Israel, as promised to Isaac the Son of Abraham. It is the generations of Isaac, the Son of Love, that is the Ideal in the land ; but as men know this was the natural revelation in signs, symbols and words, not the spiritual Israel ; this is the land of types and shadows, as prophetic of good things to come ; thus the failure of the Commonwealth and the perverted worship of Jehovah under the Judges. The Story of Samuel, Saul, David, Solomon, the great schism, the sins and punishment of Israel and Judah in the Captivity, sum up the revelation of a Kingdom of Grace in manifold types and forms ; and Sacrifice, to the captives, became an awful reality, as may be clearly seen by studying this portion of the history of Israel. If the student will study, ponder over, and try to set in order, this series of revelations in the light of the method of Christ and of the Spirit, he will discover that all this, in a sense so natural, is a continuous development of the Kingdom of Grace, in objective forms ; a great revelation of the power, wisdom, goodness and Grace of God to Israel and mankind.

The order of development thus sketched may be con-

ceived as a continuation of the generations of the heavens and the earth which begin in the second chapter of Genesis. The two powers, the Heavens of Grace, and the powers of earth, as the lust of the eye, the lust of the flesh and the pride of life, have lived side by side for many generations ; there have been many families made manifest on both sides in many forms, but in the fall and captivity of Israel there was a great crisis, followed by a pause of seventy years, to sum up the results ; and, to all appearance, the generations of earth had won the campaign, and the generations of the heavens had failed. This is the aspect of the problem as it stands in the Bible ; an end had come ; the chosen nation was dead, and the promises to Abraham were not fulfilled. That this was a great crisis in history may be conceived by the fact that the Chronicler of history returns to the past, and, by the way of recurrence, makes a new beginning. The lesson here is not that the kingdom, or the generations, of Heaven, had failed, but that the outward order, the physical forms, having served their purpose, they passed away, and the new order was begun under new forms, concepts, thoughts and ideas. In a true sense the generations of Ishmael and Isaac had been manifested ; the generations to come are those of Esau and Jacob ; the germs found in Genesis are to be quickened, and, in a measure, fulfilled. This is the interpretation of the revelation contained in the Books I. Chronicles to Song of Solomon ; they are unique in this ; they sum up, as in psychical forms, the history of the past ; the generations of Esau inherit the possessions of Isaac ; the physical carnal forms are transformed and they become psychical conceptions.

If the student is prepared to enter upon this great psychical enquiry, what he will find is that there is a new beginning ; the Cause has not been lost in the effects ; the Cause possesses power, wisdom and life, and what survives is summed up in names, such as Adam, Abel, Enoch, Noah and Abraham ; and these, and all other names, are living concepts and ideals ; the psychical representations of the outward forms. The Cause lives on in the effects ; they are rehearsed in due order ; and the day comes when there is another beginning in the fall of Babylon, the rise of Persia, and the proclamation of Cyrus. The process is known as the Restoration under Ezra ; it is taking possession of the promised land in a new way, and the restoration of worship

under Ezra, the Scribe. The purpose of the Restoration is revealed in Nehemiah ; it is to rebuild the walls of Jerusalem ; to cleanse the land from evil ; to impress upon men the value of truth and righteousness as the only means of saving and exalting a nation. These are the great ideals of the Kingdom of Heaven upon the Earth ; the Cause, the Source of Grace cannot die ; the processes may change from forms to ideas ; the purposes be revealed in new ways ; but, the Father, the Son and the Spirit, are ever carrying out the Divine, Eternal purpose of Grace, by a law of development, which men do not understand. This is the thought that has to be carried into the study of the Book of Esther ; it is an ideal representation of the way the Spirit of God, in Grace, as Divine Providence, preserves the people of God when doomed to death, and brings upon those who are their enemies the punishment due for their evil deeds. It has often been remarked that the Name of God is not to be found in this book ; but the Spirit of God is present, over-ruling all that is evil and making manifest the goodness, care, and love of God. The all-important lesson for mankind is that the Holy Spirit dominates and permeates the realms of the Heavens and the Earth ; He is in the captives of sin and the fallen ; He is the Protector of the people of God and their Avenger. This conception of the Spirit of God, as the Psychic Worker, in the semi-conscious world, requires careful study ; the thought is a fundamental one in the realm of psychology. From the Persian Empire and the captive Jews in their unhappy condition, it is only a step to Edom, to Job in his manifold troubles, of estate, body and mind ; and to his argumentative theological friends who know all about good and evil, and the purposes of God in truth and righteousness. The realm is intellectual in the highest degree, and it will compare favourably with modern discussions upon similar problems. The Book of Psalms is the psaltery of humanity expressing penitence, praise, thanksgiving ; and also full of prophetic thoughts as bearing upon the King and the Kingdom. There follows, in due order, the wisdom of Solomon and of the wise men of the East ; where Divine Wisdom is personified, and may be said to be the ideal that underlies the Logos, as the Word of God. The aged Preacher tells men about his experiences in life ; how full they are of vanity and vexations of spirit ; and the mature reflection of the aged preacher is that it is

well to "Fear God, and keep His Commandments ; for this is the whole duty of Man." There is a mystical addition to this series of books in the form of a song of love, which closes in a fellowship of affection and in a prayer of desire, thus : " Make haste, my beloved, and be thou like to a roe, or to a young hart upon the Mountains of Spices."

The suggestion here for students of forms and of psychology is this : pause and think what science means. This revelation may be conceived as the semi-conscious mind-life, the germ, or nucleus, of a living man. The forms have all been seen in the plenitude of their fulness, and the student will do well to sit down and think upon this inheritance of human thought that had survived so many changes. Processes and purposes, for the moment, are lost sight of ; it is the Cause that is so wonderful ; the Cause has the cosmos and its development in hand ; and it is the Cause alone that can chronicle the history of the past. How concentrated are these thoughts and ideas ; they are only names ; but the names are vital centres of thought which absorb the past and become radiant for the future. The human mind may be conceived as the inherited possession that survives all past sensations and experiences. This was the possible psychology of a thoughtful man in the days of Cyrus of Persia, and of all that Persia represents as the Mind-Life of that age. If the psychology of that age, as a nucleus, was so wonderful, then the psychologist may well begin to enquire, What such a psychology would mean in modern days ? The inheritance is very marvellous ; and it might well be conceived that there is no psychologist who has ever contemplated such a vision as this of his science. The marvel, and the miracle, is not in the man, or in the science, that tries to study the Mind-Life of the man ; it is that man has been the semi-passive percipient actor ; and the real unseen Worker who has built up this complex cosmos is the Spirit of God.

It is around this nucleus of the Adam earthly nature of man, as a centre that there is development out of the forms and the Mind-Life. The Cause lives ; the Kingdom of Grace is not dead ; it is only the dead forms that have been left behind. The disintegration of Israel and Judah supply the protoplasm for the new life. The Cause, God, reigns in Grace, and if the anatomist would know the mysteries of the organs of the body in which Salvation is made known to men

let him study the book of the prophet Isaiah. The King, the Kingdom, the Sacrifice and the Suffering Servant, are all there ; and the eyes of Faith will not find it difficult to perceive the glory of God. It is the prophet Jeremiah that in the dark night of sorrow brings to Israel a message of hope, and indicates the process of development. The prophet Ezekiel, in visions of the night, in the captivity, sees the glory of God in the Divine purpose of Salvation, and he preaches patience and resignation to the Divine Will during the period that must pass between the captivity and the manifestation of the land and the city ; the new Jerusalem where God dwells. It is Daniel, the prophet, who in the midst of despotic empires makes known to men that these are as visible idols that are to be destroyed ; that earthly trees will prosper and be cut down ; that wild beast governments will rise and fall ; but the Kingdom of Grace for Salvation to mankind will live through them all, survive them, and become supreme in the earth. This is the Divine purpose ; the Spirit of God will overrule all events to make this work of God manifest ; therefore, let the praise, honour and glory be given to God. The prophet Hosea speaks in parables which men require to study, as to the meaning of Grace, Mercy, forgiveness and wickedness. Joel the prophet prophesies that a great spiritual revival will take place, and that the issue will be manifold blessings, cleansing from evil, and the Lord dwelling in Zion. The prophet Amos is preacher and judge, burden-bearer, and the man rejected by men ; but he sees the day of restoration, peace, blessing and permanent prosperity. The prophet Obadiah sees the fall of the world power of Edom, and the end is, that the Kingdom is the Lord's.

The spiritual morphologist, following in the footsteps of the anatomist, will study the prophets from Jonah to Malachi. Here the visions are comparative ; it is disobedient Israel and repentent Nineveh. The idolatry of Israel, the oppression of the people and the false prophets, as compared with the Kingdom of Peace, the Coming Christ and the faithfulness and mercy of God. The Divine purpose in the destruction of Nineveh. The great conflict as between the faithful God and the mighty power of Chaldea. The wrestler is seen wrestling with the enemy, and the end is victory and songs of praise to the God of Salvation. It is the vision of judgment upon Philistia, Moab, Ammon, Ethiopia

and Assyria ; the great day of the Lord for justice, and judgment ; and on the other side the daughter of Zion is seen full of joy and gladness in the midst of a glorious spiritual restoration. It is the vision of God's temple unbuilt, and dishonoured, and the people, careless, thoughtless, and improvident. There is a terrible shaking of the nations, a temple of God filled with Divine glory ; the overthrow of thrones and kingdoms, and the Prince chosen by the Lord as regnant. It is the vision of the spirit of evil in the very presence of God ; a high priest clothed with garments that are filthy ; an intercessor as priest, holy, wise and blessed. It is restoration, the kingdom, repentance and the purification of Israel ; the punishment of Egypt and of all nations ; the departure of the Canaanite from the land, and the revelation of a city where all things are holy and sacred. It is the old problem of Esau and Jacob, Edom and Israel ; the expected Messenger, a day of judgment, and a glorious sunrise.

This is where the physiologist will consider this living body of a Mind-Life, as a nucleus in which there is life ; a manifested effect from a Divine Cause, as the origin of all forms, percepts, concepts, images, thoughts and ideas ; as organs developed in a great process ; as a body of Grace that can be compared with other bodies ; as embodying the Divine purpose of Grace for salvation, redemption, restoration and the Kingdom of God that is going to survive all other kingdoms. The story is about the man Adam, and his descendants, who sinned against his Creator by disobedience ; it is this Adam that is the visible man in the long story ; but the strange conception is that, within this Adam, and all his thoughts, words, and works, which he does not comprehend, there is the second Adam, the Lord from Heaven, the Christ, by the Spirit, being revealed and made manifest before men. These are the root conceptions ; the carnal Adam has been living a dying death ; the spiritual Adam, the Christ, has been taking upon Himself a Body, Mind and Soul ; and patriarchs, redeemers, saviours, kings, and prophets, have been the organs of His Spirit as preparing the way for the Advent of Jesus, the Christ, the Son of God. The light came to the patriarchs ; it was refracted in redeemers, kings and prophets ; they gave to men the Divine Spectrum, and it is in Jesus Christ that the re-refraction, the consummation, takes place and the Light of the World

is revealed. As students know, the convergence took place in Judaism, and this is why He comes to men in the Gospel of Matthew as fulfilling all the past ; as a Divine Incarnation, a Prince of the House of David, a King, a Lawgiver, a Healer, a Teacher, and the Friend of all sinners who seek to find the Divine Way of Grace by faith, repentance, forgiveness, confession and faithful self-sacrificing service. In the Gospel of Mark, the Man, the Son of God, is the faithful High Priest over the House of God ; the Divine Healer, the Intercessor, the Mediator, the Man fully endowed with the Divine Spirit for the redemption of men from their enemies. In this Gospel the spiritual psychologist can give special consideration to the perfect organs of this man as compared with sinful men suffering from organic disease. In the Gospel of Luke, as can easily be seen, there is a great morphological problem ; it is that of comparison with earthly rulers and their kingdoms ; it is that by descent, the lineage of Jesus can be traced back to David, Abraham, and Adam to God ; thus the inference, before Adam was He existed ; although, in a limited sense, in the realm of Grace He became Incarnate in the Adam race. This is the unique greatness of this Man ; it took the forty centuries from Adam to the Advent to reveal the Cause of His Incarnation ; the Process of His Becoming ; the Divine Purpose of His Life and Death ; and the manifestation of the Grace, Mercy and love of God, our Father. It is in the Gospel of John that the Divine Mystery is made manifest ; this Man was in the Beginning with God ; He is in His essential being Light, Life, Grace, Truth, and Love ; He became the King of Grace and the Lord of Sacrifice ; and it is specially in this realm of thought that He is revealed to men in the Gospels. All these problems deserve the careful consideration of the spiritual physiologist ; but, what must chiefly occupy his attention is that here he meets with the miracle of miracles, a Divine Man in perfect health, with no taint of sin. His functional life was marvellous ; He actually lived in perfect harmony with all laws ; the Spirit within Him was in unison with the Divine Will ; He was so divinely perfect that His Own Will was that He might ever think, and do, the Will of His Father in Heaven. Before this Man Science falls prostrate in the dust ; to see Him is to see the Glory of God ; the Man is Divine, not only because He is moral and like God ; but because He is the embodiment of

Grace, Truth and Righteousness ; the Saviour, mighty to save all who will follow Him in the Way of Grace, Mercy and Self-Sacrifice. This, in a sense, is the climax of the Divine Revelation in Grace ; this is where Science veils the face, bows the head and seeks to worship God in Spirit and in Truth. This Man is the Christ, the Son of God, the living God, the glory of God. The mystery and metaphysics remain, but they are radiant in heavenly light ; and Science declares that the revelation and the manifestation in all their relations are living, organic, and in perfect health because they are derived from the True, the Living One, the Fountain of all power, life, and divine wisdom.

This is how Science is beginning to study the mystery of Divine Power, Life, and Grace. The position is completely changed ; the Man has been revealed. He is the Revealer and the Revealed. Science, in His presence, is silent for the simple reason that He is the fulfilment of all science. He has revealed the Cause, His Father and our Father ; He is the Process of the revelation ; His Spirit has made known the Divine Purpose ; and, He is the Divine Microcosmos of the Work of the Spirit. Every thinker, with a devout spirit, will see at a glance that there is no necessity here to refer at any length to the question of the Resurrection and Ascension of Christ ; in the nature of things, death and the grave could not retain the Holy One. Perfect Divine Law cannot be subject to disease, disorder, or death ; they are as negations, privations and perversions ; where Light is there is no darkness ; where Life is regnant there is no corruption ; where Divine Order is found there is no disorder ; and, where Law reigns perfectly there is no lawlessness. The story begins with a fallen Adam and a sinful race ; the great revolution has taken place ; a Divine Adam in Grace has been manifested in time ; therefore, the form of the problem is changed ; history from this point onward has to do with the redeemed saved race, the children of God through faith in Christ.

This is the Master's thought ; it was necessary He should go away from the disciples in His bodily form so that they might receive His Spirit. If He did not go away the Spirit would not come to them ; if they were not taught by the Spirit, how could they understand the spiritual, the eternal, all that was conserved in Him ; all that was inherent in Him as their spiritual inheritance. This is what is involved

in the Acts and Epistles ; it is another new beginning ; it is the Spirit of Christ, in the redeemed body of Christ, as His Church in His brethren who receive His Spirit. The Cause of Pentecost is the Living Glorified Jesus Christ. The Process is by the Apostles, as the witnesses for Christ in the world ; the Purpose is the preaching of the Gospel of Jesus Christ for salvation to all nations, beginning at Jerusalem in the power of the Spirit ; and the results were made manifest in the Church of Christ in Judea, Samaria, Greece and Rome. All these matters are fully explained in Acts and the Epistles to Romans and Corinthians. In Galatians to Colossians, the attitude of thought is changed, and the anatomist finds himself studying such subjects as the organs of Law, and the organs of the Gospel ; the glorified Man the Lord in Heaven ; the Man and His companions and friends in the Spirit ; and the Man in Whom the Godhead is said to dwell as in a body. In all these ideals the practical purpose of the Evangel is not forgotten ; it is to save and redeem the world and the Church ; it is to instruct and edify the members of the Church ; it is to impress upon the ministers of the Church, their sacred duties, as under-shepherds over the flock ; and to teach men that the Church may be a very simple body as well as a great organisation, because wherever a faithful witness, a master, servants, slaves, and friends, meet in a house, in public, or by living epistles, that is a true Church, and the Lord, the Spirit of Christ, is in the midst. What the New Testament makes manifest to all students is that the Church must not be limited to Jews, Christians, or to divisions of Christians ; it is to be found in all the faithful followers of Christ, in the past, as among the Hebrews, and Jews ; among Christians of all names ; and in the faithful men in all nations. The Christian religion is not dogma, neither is it moral dead works ; it is living faith in the Living Christ, and obedience to His Will in the Spirit of love. It is not Rome or Canterbury, Geneva or Edinburgh ; it is the Pilgrim life on earth and the onward march to that City of God known as Zion, the new Jerusalem. It seems strange that the City of Divine gracious love is upon this earth as well as in Heaven ; it is because God is Love ; He dwells in Love in the land of Light ; and all who live in Christ see the light of truth, love God and man, are His children in His palace of light and love, even though there is no consciousness of such divine truths.

Thus far the line of thought has been that of development as seen in the light of Science. The suggestion here is that a similar order exists in the physical, psychical, moral and spiritual worlds. The outward forms prepare the way for the ideals ; the ideals lead on to general conceptions which in their relations are similar ; the generals lead on to the universals, thus proving that the same Cause underlies all effects ; that a similar Process is followed ; that the Divine Purpose is of the Spirit and spiritual ; and that the Results are Divine in Grace, Truth, and Righteousness ; they manifest before men the glory of God. Here a change in the order of thought takes place ; God has been revealed ; man, as endowed with intellectual power, appears upon the scene ; and this is his glory, as derived from the Eternal Cause, to think upon, relate and correlate into a divine order all that has been revealed, thus changing the chaos into an ordered cosmos. What this process intellectually means is that the man attains to the Ideal, as Law ; and to the cosmos of his own constitution as divine order ; he discovers that he is inherently in the image of God spiritually, as good, true, and right, a perfect, ideal man. Of course he has conceived all such thoughts as an objective constitutional order ; he is not such a fool as to say to himself, This is what I am ; but he can say, This is what I ought to be. The difference arises here ; the man can say, I have discovered the perfect standard of Man, and it is so high that I cannot attain to it ; I have discovered one Man, and one Man only, who stands the test and comes up to the standard ; therefore, that Man is the perfect Man, the Ideal. What follows is that this Man is the Image of God, like God, His Son ; and He is my Lord, my Saviour, and my God and King, as the Moral Ruler of the Universe, and King of Grace and Sacrifice, by Divine Right. Thus is the issue made clear ; the Man Jesus is the Christ, the Anointed One, the King Eternal and Immortal.

It must be understood that this revelation is not from physical unconscious Nature ; it is not from the semi-conscious world of thought and of subjective ideas ; it is not from fallen, sinful, ignorant, perverted men, agonising to find out the order of Nature and the Divine mysteries ; it is from the saved world ; and the germ of the whole is to be found in the Beatitudes as uttered by our Lord Jesus Christ on the Mount of Blessing. The Bible, as a whole, is

attuned to, and built upon, this Ideal ; its forms respond to this divine order ; its ideas correspond with the forms ; and, as suggested, the general conception, or the Purpose, revealed in the whole Book follows the same order of development. It is a living spiritual Book ; it is the Holy Spirit that is the Lord and Giver of that Life, and the sole Divine Guide throughout the whole revelation.

It may be found useful for students, if the constitution of the Bible were considered, very briefly, from the Mount of Blessings as the Divine Source of illumination. All Christians are familiar with the Blessings in the Sermon on the Mount ; this is the order of thought in the living development ; and each Blessing is a separate and distinct realm of thought. The fundamental conception is not law in legal form ; it is Divine Law ; what ought to be ; what was involved by the Holy Spirit in the Lord Jesus Christ. 1. Man is blessed if poor in spirit, because if he is truly poor he realises his dependence upon his Creator ; he has through sin forfeited all his rights ; yet the poor in spirit may become very rich, for he is, by faith, an heir to the Kingdom of Heaven. 2. The mourner is blessed ; that is to say he is repentant, he has inspired hope, and he will be comforted. 3. The meek man is a changed man ; he is no longer a self-asserting rebel ; Christ's Spirit is his spirit ; thus in the spirit of patience he is on the way to his inheritance. 4. The man who loves and seeks after truth and righteousness is blessed ; he will be filled with the fulness of God by the divine indwelling of Christ's Spirit. 5. The merciful man is blessed, he obtains the assurance of mercy, pardon and peace for the simple reason that he is living the divine gracious life in harmony with the Will of Christ. 6. The man who is pure of heart, whose life is conformed to Christ's life, is blessed ; he is living in the light of truth and in the pure atmosphere of moral and spiritual laws, and thus, in Christ, he sees the face of God. 7. The man who is a peacemaker is blessed ; he has become an imitator of Christ as a Child of God. 8. The persecuted man is a blessed man ; he has entered into possession of his kingdom ; he reigns and rejoices with Christ ; and he has become a companion of all prophetic souls in the Kingdom of God. Here the order of development changes once more, but another series may be discerned thus : 9. The blessed are like salt, they preserve what would become dead and putrid ; they are endowed

with the Spirit that saves. 10. The blessed are like light ; they are ideal ; they become radiant with blessings to their fellowmen. 11. The blessed man is not a destroyer but a fulfiller of all that law and prophets reveal. 12. The blessed man will become the perfect man in the Kingdom of Heaven.

A closing word may be added to these thoughts by referring briefly to the Incarnation, to Experience, to ethical limitations and objections ; and to the Resurrection and the Life Eternal. With reference to the Incarnation, it seems clear that all rationalistic objections, as viewed in the light of Science, are useless, have no meaning, and the objectors convict themselves of ignorance. They do not understand where Science has been guiding men ; they have failed to grasp this great truth, that the intellect of man is limited to the relations of thoughts ; therefore it is not reasonable to assert theories or make statements which, in the nature of things, they cannot prove. Scientific thinkers know that their thoughts are purely relational, of classification into order ; they see that there has been a process ; in creation and history they do not doubt purpose, order and law ; in fact were they to do so they would unfit themselves for scientific work. The root thought in Incarnation is that Life exists as a Cause ; but, what that Cause is, as an ultimate unit Power, cannot be known intellectually. In a sense, it is the Unknowable, it evades reason ; yet it exists, as a fact ; the fact is believed to be the ultimate of all reasoning processes ; it is beyond, yet in harmony with reason, and this is the conclusion reached. Physical Life, in its related processes, purposes and manifestations, is the Incarnation of life physical from the monad cell to man. Psychical Life is the Incarnation of Spirit and Mind-Life as following a similar order of development. Moral Life is the Incarnation of intellectual and Moral Life in man, as conceivable, as the image of God in truth and righteousness. The Grace-Sacrifice is the Incarnation of Divine Love, as Grace, for the salvation of the lost ; and this supernatural Life is said to be Divine, because it is a life that no man, as moral, or as fallen, has inherent in his own being. The objection could be raised that if the moral life is an incarnation of God, then it is possible that the man might inherently possess the Life of Grace ; in a sense this is true ; but the reply must be that this is an assumption that Science cannot permit ; there are definite worlds of life ; they are kept

separate and distinct ; the physical is not the same as the psychical ; the psychical is different from the moral ; and Grace, although it follows a similar spiritual cosmical order, is different, in its Cause, Process, Purpose, and Results. The physical Incarnation is an order to provide a body ; the psychical Incarnation is to provide a Mind ; the moral Incarnation is to produce a moral man ; and it was because man sinned and fell from the moral state, that the Grace-Sacrifice life was revealed for salvation, redemption, and restoration. Incarnation, as a revelation, is not limited to the Bible ; it underlies all ancient religions as in the gods, and in the Avatars of Hinduism. In the Bible it is a revelation by development ; it is suggested in Abel ; it is asserted in Enoch ; it is a marvellous experience in Abraham ; and it is an ideal result in Joseph. Moses gets a glimpse of the truth in his own way ; it is incarnate in Joshua ; it is an ideal in Samuel ; and, in a sense, realised in David and Solomon. Elijah lives the conception ; Elisha is endowed with the ideal ; and all the prophets, as such, are incarnations of the Word and Spirit of God to reveal to men the King and the Kingdom. What all these symbolize, signify, or reveal, by prophetic thought, word and deed, is fulfilled in the Lord Jesus Christ. In Him the Spirit of the Grace-Sacrifice Life is fully and perfectly revealed, as perfect Moral Man and perfect Son of God in Love. What follows in history is the incarnation of the Spirit of Christ, by the Holy Spirit in men, as an accomplished reality. It is His Incarnate Spirit that is in every true follower of Christ, as Divine Cause, to carry on the process and the purpose of salvation. " Now are we the sons of God ? and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." The difficulty with Incarnation is not in the facts ; it is that men have failed to understand the messages of Science ; and in the strangest manner they mix up the relations of different worlds of thought. Incarnation is Divine and fundamental in all realms of Science ; but just as a physical thing cannot be said to be psychical, so a moral man, innocent or fallen, cannot be a son of God in gracious love, unless he is brought to the Father by Jesus Christ, the Way, the Life, and the Truth as Grace and Sacrifice.

As related to human experience in all its forms, from very simple conceptions up to the wisest forms of philosophy,

the present position will not stand the scrutiny of Science. The philosopher seems to stand within the lines of his own personal sensations, feelings, thoughts, ideas, and reasonings. That he is clever cannot be doubted ; but what is the use of a man standing up, where Science is radiant, saying " I am right because I feel, I think, I reason, I have my experiences, and I know what true values mean ; I know nothing about Incarnation myths, Resurrection phantasms, or Revelation mysteries ; I know better than to listen to such rubbish ; and I have no respect for those who are so foolish." What sober Science may be conceived as saying to such a man is this : " Thou fool, thou thinkest that thou art a god knowing good and evil ; thou reignest from the citadel erected upon shifting sands ; thy boasting is folly ; and when the engines of Science are turned against thy beautiful earthly palace it will fall with a crash, simply because it is built on foolish imaginings and not upon the rock of Science." Is it conceivable that any natural man, limited by his senses, experience and reason ; so full of egoism, so certain about his own knowledge, so self-centred and self-asserting, could possibly attain to divine knowledge ? To despise and ignore the Cause of all truth is not wise ; not to study the Processes is a sign of mental derangement ; to overlook the Divine purposes in development is a grave error ; but to deny Divine Immanence, Incarnation and the Divine manifestations, this is moral insanity. There is no true intellectual order known ; the moral relations as between man and man are not respected ; and the moral relations between the moral soul and its Creator are not recognized. Is this too severe upon self-asserting critics ? What if the judgment is fair and just ? Is it not time that such men should be told that they are living in the paradise of fools ; and that sane Christian men will not listen to such conceptions in the future ? Is it reasonable to expect that this new form of idolatry is going to become fashionable, and that these are the gods that men are to worship ? What humble Christians believe is that if there is no Grace-Sacrifice Life, as Incarnation, then there is no salvation ; and if no Incarnation then no Revelation and no true education. The disease of sin is deadly ; the remedy must be efficient and sufficient ; and this remedy can only be found in the Bible. The critics have no true remedy for sin for themselves or for others ; they may even deny that the

disease exists because they have not felt the pains and the pangs of death.

The common people hear the Master's voice and they respond gladly ; but those who know, the illuminated, do not care to listen to His thoughts in Nature ; His ideas in Man ; His wisdom in Science ; or His revelations in Grace. Many critics, professors in universities, ministers of the Gospel, seem to have lost their way in the desert of life ; they are in moral and spiritual darkness ; they know not from whence they came, or whither they are going ; and yet they seem to assume that what they do not know is not worth knowing. They say they know that Jesus is only a man like other men. To think of Him as sinless is not reasonable. They can define man, and also God. They can draw a line and prove that all on one side is God ; and all on the other side is man ; therefore, the folly of believing in an Incarnation, or of any man being perfect, good, or holy. There are those who say they know that Jesus is the product of Judaism ; but, as for Him possessing divine knowledge, the conception is ridiculous ; He is not to be compared with Copernicus, Newton or Darwin. He was not a true reformer even ; thus He is not to be compared with the modern thinkers and workers who are going to renew the world and save men by Socialistic experiments and Acts of Parliament. He was not a competent ethical teacher, else He would never have uttered His sayings on the Mount of Blessing. As a theologian He is nowhere ; there is no consistent system of thought in His Gospel. He is not original, because, as wise men know, all that He said to the Jews had been said to the fathers by Moses and the prophets. If compared with Plato, He suffers eclipse, because the intellectual glory of the Greek far transcends the idealism of the Jew. If religious leaders are compared, then Jesus is not greater than the founders of other great religions. There has been development in history ; but the lofty conceptions in the Vedas of Hinduism are unrivalled ; other religions have enlightened the world ; and they have been the means of blessing to mankind. All religions are superstitions ; and this age of great illumination transcends all the past ages. There is a great truth in this thought that the moral man ought to have a standard of truth and righteousness within himself. This is the ideal ; it is the normal constitution of man ; but ethical professors and

teachers have no common standard for history, man, or mankind ; and they are trying to find one by piecing together all kinds of moral philosophies. They are moral pathologists, not moral physiologists ; they do not understand what pure moral functions mean. They are labouring in the chaos of moral disorder ; they do not understand what divine moral law really means ; being in spirit diamagnetic to divine order they live in the darkness ; they do not understand man or mankind ; thus, in the very nature of things, they are unable to see the face of God the Lawgiver. If such conceptions as these are true about ethical teachers, what follows is serious ; they are glorying in their Adamic moral birthright ; they will not believe the Gospel of Grace for salvation ; they will save themselves by ethical physic ; and the Divine Physician has told them that they are wrong, because ethical medicine is utterly useless, it cannot cure a demoralised constitution. Moralists of the Stoical school are not to be despised ; history has given them a fair meed of praise ; and the man who can endure and fight bravely against all his enemies is worthy of respect. But what is unreasonable may be found in men who are the professed ministers of the Gospel of Jesus Christ. They are the followers of Jesus, and yet they say that there is very little that is really known about Him. To say that He was morally perfect is an absurd statement ; to think of Him as sinless is still worse, because this would indicate untrue relations as between God and man. Humanity is said to be one and indivisible, thus an Incarnation is a myth without any definite meaning. The Christ, it is suggested, is an abstraction ; He is a cosmic Name ; an Ideal ; or the soul of the universal order, as a germ present in every man. He is a political and social name, or power, in which love regulates life, and souls make themselves complete in other souls. Paul, they say, did not know Jesus, thus what his Epistles state about Him could be applied to any other name. Yet though so little is known about Jesus, it is true, they grant, that He has given dynamic power to the Christ idea. He is at the root of a great spiritual movement ; and these are only to be found in great personalities, such as Jesus, Wesley, and others. The Christhood of Jesus awakens the Christ in men, because Christhood is manhood ; thus Jesus, and Christ, represent the highest and best that is in humanity. Such thoughts as these, and many others of a more sceptical, derogatory

and dishonouring kind, are uttered by the servants of Jesus Christ ; the servants pose as greater, wiser, and superior to their Master ; they are the lights that will enlighten the world ; and the Light of the world is eclipsed. All this is very sad, and serious ; it is a revelation of the spirit of this age ; it ought to be condemned, because it is done in such a frivolous spirit, as lacking in reverence and as dishonouring to God and man. The attitude of such men is not that of man at his best, with true, devout, God-fearing minds desiring to know the Will of God ; it is that of men who over-estimate their own spiritual powers ; who aspire to be gods in knowledge ; but who will not take time to study the divine message which Science has brought to them ; and the Divine Revelation in Grace, given to a sinful lost world. The issue is that the common people cannot stand this kind of teaching ; they know that such teachers are, in some way or other, devoid of common sense ; they exalt the intellect above the heavens ; they try to glorify the moral Adamic man ; they do not realise what sin means ; they try to throw a glamour over the way that leads to the life eternal ; they utterly fail to perceive, or conceive, the glory of Grace ; and, as for the Sacrifice-Life, it is as anti-pathetic to them as it was to the Greeks or Romans in the days of the Apostles.

Further, these sceptical critics say that the Resurrection of Jesus Christ from the dead is unreasonable and unscientific. That is to say, objectors to this revelation assert that by reasoning they know better than believe any such myth or tradition ; and that Science has given the lie direct to such a conception. Here again it has to be asserted that these objectors have failed to realise the limitations of the intellect ; and they have called into court to give evidence on their behalf a false witness, a pseudo-science, an angel of the darkness, and not the angel of light. This is a subject that requires the widest, and the most serious, consideration ; it goes far deeper than Science or the human reason, thus wise men ought to be careful and ready with their evidence, before they arrive at a judgment upon what is so important. For example, about fifty years ago men held the conception and belief that the universe was created, as it were, out of nothing. There came the revelation, by Science, that the physical forces are correlated and conserved ; thus, in the very nature of things, it was said that there was no creation in the sense understood by the common people. The effect

of this new conception tended strongly in this direction ; men said, This must mean that God, if there is a God, is dead ; or there is no God but energy and matter, and these are the perennial sources of all motion, life and spiritual being. It is said that a school of thinkers crossed this boundary ; they declared that there is no substance, as matter or energy ; and all that exists, as Cause, is relations of motion. Is God dead, then, because these thinkers uttered such thoughts ? The very reverse is the case, a great resurrection has taken place ; scientific thinkers have become careful in expressing their thoughts ; they hold their breath in suspense, and they say to one another, Our fathers were rash ; the true interpretation of Nature is not that God is dead, but that He is actually immanent and living in all His works. Nature as physical is not dead ; it is palpitating with power, wisdom and spiritual life ; and the seers have been saying there is no doubt about the matter, the grave is empty and it is only the garments of God that can be seen. There may be some who see and believe, and they cannot now see garments. There is no physical body, because God is more than physics and physical order. He is clothed with the raiment of Divine Law, and His Face is glorious in Grace as Love. What Science is saying is not that God is dead, finite, or limited, by time and the thoughts of men ; He is the Infinite and the Eternal ; He lives the deathless Life ; and yet it is a conceivable truth that, in a limited sense, as coming down to inspire and teach men, He could, in His Grace, suffer and die for the sins of men. Such conceptions are not contradictory in spirit ; they had to be revealed to men under physical forms and ideal thoughts ; but men who would limit God to their conceptions are foolish, ignorant children, they are not fit to enter the school of science in its lowest grades.

Nature is not silent upon this question of the resurrection. As men know, nature dies every autumn ; there is a funeral procession and mourning at the grave ; but when the spring returns and there is light and warmth the dead lives, there is gladness, the singing of birds, and great rejoicing, because the resurrection from the dead has taken place. The parable of the caterpillar and the butterfly is a revelation of life, death, the grave, and a resurrection life of beauty and glory. There is a psychical resurrection still more wonderful, and those who are familiar with the history

of Babylonia, and of Hinduism, are unable to doubt the fact that this also is a marvellous revelation of a great resurrection. Those who know the history of Greece, in the intellectual world, will not deny the truth that Greece, lived, died, and was buried ; and that to-day the spirit of Greece has not merely risen from the dead, it is advancing to greater victories than any won in the past. If men ask whether there has been a moral resurrection the historian will point to Rome and say : Rome lived ; Rome became corrupt through her immoralities ; Rome died and was buried ; but to-day there is a greater Rome rising out of the earth ; there is a great resurrection in the moral world, and men are beginning to see, and believe, that this resurrection means much for the great world of mankind, as the Kingdom of God in truth and righteousness.

The great truth that underlies the resurrection is that God is the Living God ; that Life never dies ; that it is as persistent as energy ; and, as it is unthinkable in the light of science that power can cease to be power, so it is not conceivable that Life can die. The voice of an eminent scientific thinker and worker has been heard proclaiming this very message to mankind ; his faith in the Invisible Life is strengthened and confirmed by his knowledge as gained by careful study in the realm of physical science. All these phases of thought are interesting to the intellectual thinker ; but the spiritual scientific thinker confesses that such revelations are not all that he desires ; he asks for guidance past the physical forms ; he wishes to get more light upon the psychical ideas ; and he desires to get beyond intellectual speculations and moral and social analogies. It is sin, disease, disorder, and this lawless life, ever ending in death, that is as the realm of darkness, in which the masses of men are wandering, that are so difficult to comprehend. This is the grave that swallows up the living ; and so men say there is no physical, tangible proof that there is life beyond the grave. Is it not correct to state that the Bible is the realm of Grace and of Sacrifice, to give to men this revelation ? The Heavens are revealed to the Earth for this very purpose ; thus if the results of Revelation are that Life and Immortality are brought into the light of spiritual day in the Gospel, science may well spare the time to study the evidence, to consider the order of the development, and thus reach a satisfactory conclusion.

The Bible contains the revelation of Creation as a preface to the revelation of the Way of Salvation ; but it is not the purpose of the Word to reveal to men physical, psychical or moral science. The primary question in the Bible is that of Salvation from sin and death, the state of separation from God, the Fountain of Moral Life. It is sin that is contrary to, or the transgression of, moral laws, that is the real problem ; it is how the creature man, in the image of God, in righteousness, being a wilful sinner, can be saved and restored to the favour of God. Sin, the devil, and all evil powers, fight on the one side and they produce disease, disorder and immorality ; Grace and Sacrifice, the Christ, the heavenly Seed, fight the good fight of faith on the other side, and it is the science of the realm of Grace that is going to bring men to understand what this conflict means. Grace was incarnate as a germ in Abel ; he was endowed with the life of faith ; he lives, and he is, the proto-sacrifice for sin ; still he lives, and his living voice has been heard within the life of faith ; he lived, he died, the proto-sacrifice speaking in every excellent sacrifice from the foundation of the world of Grace. By faith Enoch lived, walked with God, was translated beyond the river of death ; and this testimony survives in tradition, and history, he pleased God. By faith Noah lived ; he was baptised into the gracious life as a baptism of death ; he lived and was the living head of a saved world. By faith Abraham lived in Ur ; he died to Babylonia and all its earthly interests ; he lived the blessed life ; he was the father of the faithful, the friend of God, and the means of blessing to mankind. Ishmael lived ; he died in the desert, as with thirst ; he was restored to life by the living water revealed to his mother ; and Ishmael's generations became a great nation. Isaac lived ; in symbol forms and intuitions he died as a sacrifice ; he lived and his generations are Edom and Israel. Esau lived ; by lusting he died, and lost birthright and blessing ; his life was renewed and his generations continue to live in the earth. Jacob lived in his home in the land of promise ; he became an outcast and died in Syria ; he lived again by faith, he wrestled with the angel, received the blessing and entered into the promised possession. By faith Moses lived three lives, through three periods of forty years ; thus death in the service of Egypt and in the life renewed by the premature effort to redeem Israel ; life and death in the period of the

shepherd's life ; and life, victory, redemption and the life in the desert, as the redeemer and lawgiver of Israel. Moses strongly desired to lead Israel into the land of promise ; it is written that he died, and his place of burial was unknown ; but in a later age he was seen alive conversing with his Lord and King about the great Exodus of the Son of God, the Saviour, at Jerusalem. Joshua lived ; in Egypt he was dead ; he lived again, was baptised in the sea, studied the mysteries of Grace in the Tabernacle, served under Moses, and became the captain who led Israel into Canaan. Samuel lived ; he was rejected by Israel and died ; yet he lives as the seer, the priest and ruler over Israel. David lived ; he died through sin ; yet he lives and his Son reigns over the kingdom that has no limitations. Solomon lived in earthly glory ; he died and the glory of the visible was taken away ; but the generations of Solomon live in wisdom and experience, and his Son has been exalted to the throne of the universe. What all this means is that the living cannot die ; the forms change ; there is development ; but Cause, Process, and Purpose continue to live and to make manifest the Divine ideals. The Lord Christ, by His Spirit, is in patriarchs, lawgivers, rulers, and prophets ; by faith they live ; and faith means inspiration, obedience, revelation in many forms ; they were all required to make manifest the spectrum derived from the Light of Grace ; and every individual was an organ to shew to men in general outlines what the spiritual body of Christ means. It is Jesus that is this re-refracted synthesised ray of Light ; He is this living organic body of Grace and Sacrifice ; He fulfils all particulars ; all individuals ; all general conceptions ; and He is the Universal, because in Him there is Sacrifice, pardon, peace, reconciliation, harmony and unity. The point to notice here is that of resurrection ; it is in Himself that revelation is made complete ; thus the importance of the stories of the dead sleeping maiden that He awakened ; the raising of the dead man on the way to the grave ; and the raising of Lazarus after death and burial. What the Lord Jesus told His friends plainly when raising Lazarus was that He is the Life ; that He is the Resurrection to a new life ; and that those who live believing in Him never die ; the Eternal Life is their portion. He brought Life and Immortality to light through His Gospel. He lived ; He died a cruel, physical death on the Cross ; He was buried ;

and when the hour of Resurrection came He took up His life again. He lives and reigns. He has conquered sin, death and the grave, so that men may overcome sin, conquer the fear of death, and by faith rest assured that the grave is not a prison house, but a place of rest for the body until the conditions, and environment, are favourable for the resurrection life.

Strange thoughts arise in connection with the story of the Transfiguration of Jesus Christ. The vision is that of the fulfilment of the past, in the dark night, when men do not see, perceive, or understand, what is being enacted before their eyes. There is meaning in the vision ; but earth-bound sleepy men cannot discern the Spiritual significance. The vision, for the Lord Jesus Christ, Moses, Elias, and the three favoured disciples, centered upon the decease, the exodus that was to take place at Jerusalem. There was one there who was not permitted to lead Israel into the promised land ; there was another there who had lived in the land, as a prophet and a pilgrim ; he possessed the physical and the psychical ; they did not satisfy him ; thus he went from place to place with Elisha as his companion, ever moving nearer and near to the Jordan, the river of death. Did he die ? He struck the waters of death with his mantle ; he passed through safely ; on the other side there came to him the Chariot of Fire, and thus he ascended into the heavens. Did Elijah die ? Certainly not ; he lived again in Elisha, and his successor returned in the power of the Spirit, despising death, removing the curse, giving life to the dead and blessings to men. The thought suggested here is that the man not permitted to enter the land ; the man who lived in the land and left it ; and the man who returned to the land, were all unable to redeem or guide men into the realm of Grace ; that physical or symbolic possessions, when possessed fail to save and bless ; and that the real exodus from sin, and the conquest over evil must be carried out by the Lord of Grace in a way that His disciples do not understand. What follows The Transfiguration, the Cross, the Grave, the Resurrection, and the Ascension ? The Spirit life of the Church ; the reign of Christ ; the living Church ; and the revelation of the spiritual life in the Church in love. This was a great resurrection as well as a great revelation. Jesus Christ could not be dead, if this apostolic Church was the effect of which He was the Cause ; what men had seen was

the process, the purpose, and the manifestation of the Work of the Holy Spirit. The end is not yet because the Revelation goes on to tell men about the future ; about the Churches and the Spirit ; about a process of development ; a divine spiritual purpose, and a great work of the Spirit made manifest before the world. Again there is a strange mystical death discerned ; the living Word is despised, destroyed, trodden under the feet of men ; but the dead lives again and ascends into the heavens. There is the revelation of a resurrection of the just, and of a final resurrection ; what the student may be permitted to think, and say, about these is that they are, in a sense, like unto resurrections that have taken place in the past ; they point forward to the end of a process ; to the fulfilment of a purpose ; to a revelation and manifestation of Divine Grace that will surpass the conceptions of men.

The point reached is important, in this sense, there is the conception that the Court of Heaven, in which Faith presides, has blended with the Court of Earth wherein Science presides ; there is peace, and Grace and Righteousness are on friendly terms. Heaven has revealed the Cause the Incarnation and Process, the Purpose and the Manifestation of Divine Grace. To this revelation Science raises no objections ; it is agreed that the trouble has not been caused by Faith, or by pure Science, but by theorists, intellectual philosophers, as critics, and theologians ; by rationalists, who did not understand their intellectual limitations ; and by children of Ishmael, dwellers in the Desert, who could not enter in and possess the Divine Inheritance. The question that Science may be represented as putting to Faith is this : " Have you finished the revelation of the Divine Work of Grace ? Is Revelation ended ? " The reply of Faith would be in this direction : " I am the humble servant of Grace ; I do not know all my Lord's Will ; what He has told me to reveal that I have made known to men ; that He has still many revelations to give to men I believe ; but it is not for me to speculate upon matters that are as yet secret." Faith has been justified by the Revelation made ; and those who have believed through faith have been justified ; the end reached has justified the means that have been used. In a true sense Creation is a Divine Revelation ; it faced man, waiting to be interpreted into order and law. The man failed even though he

possessed the power to read the riddle ; by sinning he changed the friendly intellect into a dragon of evil, and no clue could be found to discover a way of escape out of the maze. Grace supplies the clue ; and it is Faith that sees and finds the way. The Revelation of the Way has been by Divine Cause, Process, Purpose, and Manifestation ; by physical forms ; psychical ideas ; general ideals ; and universal conceptions ; and all these are to be found in the Bible. Faith is perfectly consistent in accepting all that has been revealed and made manifest ; but it is not the function of Faith to prove by the reason that the order is in harmony with the law of development. It is man, the earthly, in the Court of Science, that is called upon to prove the order ; to discover what law means ; to find the way out of the maze, or the Desert ; and to enter into possession of the heavenly inheritance. What Faith points out is that God is the First Cause ; Christ, the Word, the Son of God, is the Process ; the Holy Spirit is the Divine Purpose in Grace and Truth ; and Creation and the new redeemed Creation, are the Works of the Divine Spirit. The reasonable conclusion here, in harmony with Faith is, that man transcends the revelation by Faith ; it comes to him ; he has to become conscious that a problem exists ; and he has to think, reason and use all the powers he possesses, to discover what Grace has revealed to Faith. The lower creatures do not possess such endowments ; it is man that is thus endowed ; thus he becomes a second cause ; a living process ; a discoverer of designs ; a worker with the Spirit of God in getting to understand the works of the Spirit.

This is the conception ; it is by Grace through Faith that there is the revelation of Cause, Process, Purpose, and Cosmos ; it is by semi-conscious thought, and conscious reasoning that man becomes Cause, Process, Purpose, and Microcosm ; he is all these subjectively ; and he attempts to set them before himself objectively in rational order. This is what Science means ; and this is why Science is so jealous, that only what is proved to be true, shall be considered as a definite portion of the Eternal City of Divine Truth. If Faith is permitted to question Science, the order of the questions would run thus : “ Have you discovered and put in definite order the physical Cosmos ? Have you penetrated the darkness of the psychical Cosmos, and do you know all that the Mind-Life of a man truly means ?

Have you solved all family, social, political, and human relations, as the Moral-Life, and, so classified, or put them in order, that all men know how they ought to live in harmony with Divine Law as the Will of God, the Creator ? Do you recognise that, although much is known about the physical world, there still remain continents of thought yet to be surveyed ; that the psychical cosmos is as the land of darkness, said to be semi-conscious and subliminal ; that the moral world is an awful chaos, a desert, where wild beasts rage and roam ? Is it so that the land of Grace, in which men really dwell, is the home of the children ; the desert for earthly people ; a land of pilgrimage for saints ; and a place of strife for theologians and foolish critics ? ” If this is anything like the true position of Science, then how humble, pitiful and kind to each other students ought to be ; because they have so much yet to do ere they can enter the land, conquer their enemies and take possession. Science falsely so called, has been vaunting that the campaign is almost over, the enemies destroyed, and the land possessed. The truth seems to be that Science is still in the land of Moab ; Moses is still in command, and Israel is not sanctified. There is no room for boasting ; the Jordan is not crossed ; the walls of Jericho are still standing ; the earthly powers are still raging ; and Jerusalem is far away. In plain words the physical cosmos in scientific order is far from complete ; the psychical cosmos has only been visited by spies ; the moral cosmos is known to be in a state of chaos everywhere ; thus the necessity of illumination from Heaven ; because, without the light of Faith, men can only look for failure in the darkness ; they cannot advance to understand the process of the Spirit in Christ and the purpose of Divine Grace as revealed by the Spirit. Faith believes in and trusts the Cause ; Hope rejoices in and is not ashamed of the Process as revealing Christ ; by the way of Patience the patient Holy Spirit is revealing that God is merciful and gracious ; and that God as Love is Cause, the Source of Light, Life, Love, and Blessing.

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HOMELY THOUGHTS

ON THE QUEST IN

Search of Truth & Grace

AS REVEALED TO MEN IN

Experience, Philosophy, Science and Religion.

By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," "The Great War," "The Way to Peace," "Re-Incarnation", "Science, Love and Religion in the Light of the Law of Development," &c.

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